



The Outlook of Missions

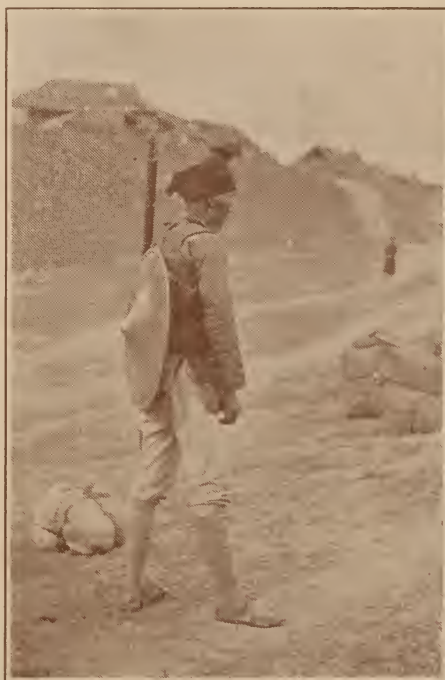
Volume X
Number 5
May, 1918



CHINA at War! Yochow City in Ashes!
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in Battle. Our Missionaries act the part of
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Story.



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Southern Soldier

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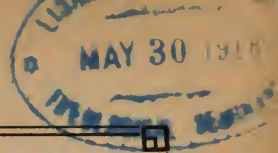
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The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
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Contents for May

THE QUIET HOUR..... 194

GENERAL.

The American Red Cross..... 195
Timely Comments by the Mission Study Secretary..... 197

HOME MISSIONS.

The Meeting of the Executive Committee..... 199
The Home Mission Task..... 200
Fresh from the Field..... 202
Observations of the Treasurer..... 203
An Appeal from Home Missions Council..... 204
The Negro Migration to the Industrial Centres..... 206
Roll of Home Missions..... 210
Missionary Finance 212

FOREIGN MISSIONS.

Through Peril, Toil and Pain in China..... 213
Explanation of the Political Turmoil..... 214
Active Preparation for the Fatal Clash..... 215
Thrilling Events of the Terrible Encounter..... 216
Soldiers Force Their Way Into Woman's Hospital..... 218
Display of Real Heroism by Our Missionaries..... 220
Fire Destroys Building at Lakeside..... 222
Letter of Mrs. D. B. Schneder..... 223
Reinforcements Needed in Japan..... 223
A Plain Talk About Japan..... 224
Our New Missionaries..... 226
Book Reviews 226

WOMAN'S MISSIONARY SOCIETY.

Editorial 227
Winona Lake Summer School..... 228
Important Notice on Statistical Blanks..... 229
Thank Offering Report..... 229
Temperance Department 231
Benefit of National Prohibition..... 231
Living in a Saloonless Town..... 232
Devotional 234
The Meeting for June..... 236
Program for Mission Bands for June..... 239

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The Quiet Hour



Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5: 1.

"We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But, hearken! God saith, 'Pray!'
And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!"

Jesus says to us, "I am the way." All we shall have to do, therefore, will be to stay with Christ. He has made a way through the world for us. He has gone over all the journey and opened a road for us at great cost. He went over the way Himself—we shall find His footprints at every step. He has a definite way for each one of us. "Every mile of the journey He has chosen, and every place where I pitch my tent He has selected for me."
—J. R. MILLER.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps.
His day is marching on.
—JULIA WARD HOWE.

Well, then, examining our own life, may we not say just this: The association of religious profession with a spirit of callousness inevitably tends to give the appearance of cold petrification to the religion we profess. When piety is linked with an oppressive hand men turn up their noses at the thing, and they abhor the offering of the Lord. There is an instinctive expectation in the hearts of men that Christian piety means tenderness and gentleness and the strength of patience and the exquisite tact of thoughtfulness.

—J. H. JOWETT.

The Prayer.

MY friend, my Redeemer, my crucified and risen Christ, come and give me that freedom which Thou alone canst give. Keep my heart clean. Pardon and wash away my sin, and make me strong to endure for a little while the troubles of earth, that I may at length gain, by Thy merciful love, the Heavenly Home which Thou art preparing for all Thy children. Amen and amen.

—FLOYD W. TOMPKINS.

There is no speech nor language, to express
The secret messages of God that make
Perpetual music in the hearing heart.
—HENRY VAN DYKE.

We may imitate Jesus by setting our hearts on doing our duty to the full; on giving our whole soul and spirit to the work which God has given us to do.
—LOUIS ALBERT BANKS.

Love is the solvent of suffering; and suffering is the refining fire for the purifying of love. Sometimes we must be shipwrecked upon the supernatural, we must be thrown upon God, we must lose the temporal, that we may find the eternal. And we are sure that if we have ever loved in truth, we shall love for eternity.
—G. SHERWOOD EDDY.

For Life is a just employer;
He gives you what you ask—
But once you have set the wages
Why, you must bear the task.
—JESSIE B. RITTENHOUSE.

"The greater one's power with God in constant prayer, the greater grows one's power among men who seldom pray."

If we are to preserve our perennial freshness, we must turn our backs to the past, and set our faces toward the morning. The air we breathed in the last experience is exhausted, and we must have new inspirations every moment. The vision of yesterday will not do for today, but we must have new ideals, and each mountain top be but a stepping-stone to a higher plane and a nobler achievement.
—A. B. SIMPSON.

"There are greater goals than gold, and finer virtues than success,
And how I've fought shall count for more than what I've managed to possess."

THE OUTLOOK OF MISSIONS

VOLUME X.

May, 1918

NUMBER 5.

The American Red Cross.

JULIA HALL BARTHOLOMEW.

A cross of deepest red,



With mission high—to bless,



To herald help, and health,

And hope, and happiness.

ONE of the supreme privileges of these momentous times is that of being a member of the Red Cross organization. It is not too sweeping a statement to say that there are *very few* "over here" who should not enroll themselves among the great membership of this society. In the years to come it will bring untold satisfaction to have been deeply engaged in this all-embracing and far-reaching work; to have been working under this banner that reaches four-square for bringing help, health, hope and happiness to wounded and suffering souls and bodies. Millions of women have given a share of their time, in chapter work-rooms and at home, to the service of both soldiers and civilians. No part of Red Cross work is more important than this.

The American Red Cross is chartered by Congress. The President of the United States is President of the Society. Had the Red Cross been obliged to pay salaries to all the heads of departments at National Headquarters the present effective organization would not have been possible. The development of a staff of executives who are equipped with large business and professional experience has been possible only because of the many volunteers who have put their time and energy freely at the command of the Red Cross. This is the only volunteer agency for relief commissioned by the Government for times of war and disaster.

"No other agency provides so practical an opportunity for helping humanity in times of great crises, when the need is urgent, and the measures for relief must be prompt and adequate." Our supreme opportunity is at hand; our splendid men have faced the foe, they need every particle of help and comfort we can send them. They are needing it now—oh! so much, and they will go on needing it increasingly until the anthem of Peace shall be sung throughout the earth. Aye, even after that. They shall return to us still needing the services of this wonder-working Cross. Let us be untiring and faithful.

Those who must remain at home, and bid good-bye to the brave men who go to the other side, must know relief for anxiety in the thought of the care

their dear ones shall receive. The skillful doctor, the sympathetic nurse, and all the tender and sanitary attention must take much of the sting out of the grief over the suffering hero. The Red Cross Work is in perfect accord with the medical officers on General Pershing's staff, and this close co-operation is most effective; "nothing which we can possibly foresee to save the soldiers of our army from suffering or hardship will be left uncovered" are the reassuring words in the report.

The American Red Cross has perfected plans to care for Americans who may be captured and held in German prison camps. A Prisoners' Relief Committee has been organized at Berne, Switzerland, under the supervision of Ellis L. Dresel, of the American Legation. Mr. Dresel served from the outbreak of the war in 1914 up to the breaking of diplomatic relations as an attache of the American Embassy at Berlin, where his duties included relief work for men of the entente nationalities in German prison camps.

In this way we can feel assured that every possible effort is being put forth to have our men, who have been so unfortunate as to be prisoners in Germany, at least receive food and a bit of comfort from home sources.

Two years before the United States entered the war the Department of Military Relief of the Red Cross, recognizing that hospital units must be organized and prepared in advance of war, if the Army Medical Service was to be able to meet the shock of such an emergency, had begun to recruit and organize, at important hospitals and medical schools, groups of doctors and nurses who could be called into service at any time by the Army Medical Corps. The work of selecting and equipping such units was pushed energetically, and when the United States entered the war six complete units were ready for service. These units have been certainly increasing in number, and getting over more rapidly than one would have expected since the nation has been at war.

A Woman's War Relief Corps has been formed in France, under the direction of the Red Cross Society. The purpose has been to bring together for effective work all American women in France who are willing to engage in war relief. The Corps registers at its headquarters nurses, canteen workers or other relief workers or recruits for such service, and will indicate to them where they will be of most value. It supplies the Red Cross with additional women workers, recruited in France, as it may need to supplement its regular staff. Among its activities the Corps has canteens, diet kitchens, nursing, propaganda, refugee relief and other forms of social service.

From an article in *The Survey* we quote the following:

"Twenty minutes after the explosion of a munitions factory at La Courneuve, outside Paris, had splintered plate glass windows in the center of the city and convinced the more timid that a daytime raid of the German planes had begun, American Red Cross doctors and nurses were at work in a dispensary close to the scene of the disaster. Red Cross officials were the first to arrive, and were organizing a search of the wrecked houses. Before nightfall, eighty more beds had been set up and made in a hotel which the Red Cross was equipping for persons made homeless by air raids; and seventy-seven persons, the majority of them children, were fed and housed there. The next night 163 were sheltered."

"No reports, no statistics, no conferences, however exact and admirable they may be, will equal in effect the sight of the fast ambulances of the American Red Cross rushing to receive the dying, to care for the wounded, to carry away the survivors," wrote Jacques Bainville in the *Temps* three days after the explosion. "These things seen by all, greeted with eager welcome in the wrecked street, rumored to the four corners of Paris, were all the more moving

because they represented an entirely spontaneous act of human sympathy; they cement, indeed, the union of two wills, two hopes, two beliefs, in the keen and sensitive spirit of the Parisians. The days to come will make it possible for our people to appreciate how much of bravery and genius has been put at the service of our cause by our Allies, as we have honored already the courage of their soldiers individually; but no one in Paris will forget under what circumstances their capable first aid first made itself seen and felt."

Your country needs *you* as a member of the Red Cross. Enroll *now*.

CLASSES OF MEMBERSHIP.

Annual Member	\$1
Subscribing Member	annually 2
Contributing Member	annually 5
Sustaining Member	annually 10
Life Member	(one payment) 25
Patron (life) Member	(one payment) 100

Timely Comments by the Mission Study Secretary.

Tohoku Honor Roll.

As stated in last month's issue, we are planning to give special recognition to the Mission Study Classes which have been using "Tohoku, the Scotland of Japan," or are now being organized for this purpose. We are very anxious to receive information on the following points so as to publish as complete a list as possible: Name of church, organization of the church conducting the class, date when class started, name of leader and number of persons in class. We shall be pleased to have you tell us also how many men and how many women constituted the membership.

Looking Forward a Little.

We received the welcome message the other day from Prof. Frank Grether, of the Mission House, Plymouth, Wisconsin, that he will be glad to come to the Ohio Missionary Conference at Tiffin and take the leadership of the daily Devotional Hour, God willing. All who heard Dr. Grether's uplifting messages at the Madison and Indianapolis Conferences last year will almost wish that they lived in Ohio this summer.

Mrs. Edward F. Evemeyer, of Easton, Pa., editor of the Woman's Missionary Society Department of the *OUTLOOK OF MISSIONS*, will lead the class at the Ohio Conference, which will use the W. M. S. text for next fall and winter. The committee counts itself fortunate in securing such a well-qualified and experienced leader. Local societies should take note now and arrange soon for the appointment of their delegates who may share in the work of this practical group.

Just as inspiring will be the messages which will come through Mr. Frank B. Bachelor, of Detroit, Mich., who has been serving for a number of years as District Secretary of the Laymen's Missionary Movement. During the

past winter some of our ministers and laymen listened with great satisfaction to his methods' hours at county conventions in Ohio and elsewhere. He will visit Tiffin for several days.

The Sunset Service, which has been the means of great inspiration to many a young life, will be addressed daily by Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions. His thrilling words have ever been awaited with eager anticipation at the Conferences of other years, and this year will prove no exception other than his presence and help throughout the week. Remember the date and place—July 22 to 29, at Heidelberg University, Tiffin, Ohio.

The Rev. Theodore P. Bolliger, pastor of the First Reformed Church, Canton, will preach one of the sermons on Conference Sunday. The Rev. John C. Horning, of St. Joseph, Missouri, will deliver an address illustrated with views of Home Mission activities across the Mississippi. Most helpful messages may also be expected from Dr. Charles E. Miller, President of Heidelberg University, Dr. Daniel Burghalter, Field Secretary of the Board of Foreign Missions and, lest we forget, the returned missionaries.

Inquiries for copies of the illustrated program giving rates may be addressed to John H. Poorman, Reformed Church Building, Philadelphia, or the Classical Captains: Miami, the Rev. Melvin E. Beck, chairman of the Conference, Xenia, O.; Cincinnati, Rev. William E. Miller, Covington, Ky.; East. Ohio, Rev. R. W. Bloemker, Warren, O.; Erie, Rev. Conrad Hoffmann, Cleveland; Heidelberg, Rev. F. H. Rupnow, St. Mary's; Lancaster, Rev. E. E. Zechiel, Stoutsville; St. John's, Rev. H. F. Limbacher, Ragersville; Tiffin, Rev. D. W. Loucks, Tiffin; Toledo, Rev. N. E. Vitz, Sherwood; Tuscarawas, Rev. George Longaker, Akron, all of Ohio.

Another Appreciation of "Tohoku."

The Rev. E. K. McCord, a member of the Japan Mission of the Christian Church, who has been at work in North Japan for fifteen years, has sent the following glowing comment on "Tohoku, the Scotland of Japan:"

"Accurate as to subject matter, comprehensive as to material included, and convenient as to arrangement, Dr. Noss' new Mission Study book merits a wide circulation, even outside his own Church, for which it was primarily written.

"Dr. Noss' scholarly attainments and his close familiarity with the Japanese language have opened to him the doors to a concise knowledge of Japanese life, culture and religion, while his analytical mind has worked out an ideal arrangement for a Mission Study book.

"The missionary body of the Tohoku owes Dr. Noss a great debt of gratitude for his painstaking efforts to produce a book that is destined to fill a large place in the winning of that section of Japan for Christ."

Select Your Conference.

Hood College, Frederick, Md. July 15-22
 Heidelberg University, Tiffin, Ohio. . . July 22-29
 Pennsylvania Chautauqua, Mt. Gretna, Pa.,
 August 3-10
 Ridgeview Park, Pa. August 5-12
 Ursinus College, Colledgeville, Pa. . . August 12-19
 Upper Palisades, Iowa. August 13-18
 Mission House, near Plymouth, Wis.,
 August 19-26

To see that life is a greater thing than we ever dreamed it could be, and to know that God has given us a task larger than any human task which we outlined, this is to see life.
 —GEORGE L. CADY.

The people who shape history and move the world forward are the people who have caught the spirit of Jesus Christ.

—JAMES I. VANCE.

What Two Leaders Say About "Tohoku."

Dr. James L. Barton, Secretary of the American Board, writes:

"I want to thank you for sending me a complimentary copy of the little book 'Tohoku, the Scotland of Japan.' I was not able to give attention to this book until last evening, and I was fascinated by it. I know of no volume that contains so much valuable and most reliable information on the subject of Japan, the country, the people, her religion and Christian progress there, as this little volume. It is a mine of wealth and a book to be kept close at hand for constant reference."

Dr. Edmund D. Soper, Professor of Missions in Drew Theological Seminary, says:

"I think it is capital. I haven't read all of it, but have read and skimmed through most of the volume. I don't know where you could find a better little volume for your purpose. It is simple yet accurate. Then, too, it touches the work of your splendid Mission in Japan so intimately that all your young people should know it."

"I leave my prayers with Him alone
 Whose will is wiser than my own."

Why does the nightingale sing? the sun shine? the rose bloom? Because they are made for that purpose. Just so was man made to pray.

—JOHN McDOWELL.

All life takes on a new significance as soon as we realize that whatever we have is ours as a trust.

—J. G. K. McCLURE.

Who Wants to Earn a Doll?

This is how a medical missionary induced some children to learn the hymn "Jesus loves me?" A nurse had sent from New York, some little celluloid dolls about two inches long. In one of the wards there was a "cute little beggar boy, plump and pretty, but pale as a sheet from hook worm." The missionary showed him a doll and said he might have it if he learned "Jesus loves me." The next time the doctor came around the little fellow said the hymn and received his pay.

Another little boy, who had two of his fingers cut off, learned it during the two weeks he was in the hospital.

There is a bright little beggar boy in the hospital with hip disease. He has learned the hymn first himself and now he received a pretty colored picture card for each time that he teaches this precious hymn to another child.

Here is the first verse and chorus in Japanese:

Shiu wa-re wo-a i-su
 Shiu wa-tsu-yo-ke-re-ba
 Ware yo-wa-ku-to-mo
 O-so-re wa a-ra-ji.

CHORUS—

Wa-ga Shiu Ye-su
 Wa-ga Shiu Ye-su
 Wa-ga Shiu Ye-su
 Wa-re wo A-i-su.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Meeting of the Executive Committee.

THE Quarterly meeting of the Executive Committee of the Board of Home Missions was held at Headquarters, Philadelphia, on Tuesday, April 9th. All the members of the Committee were present. Most of the business transacted was of a routine character. The following resignations of Missionaries were accepted:

Rev. L. A. Peeler, Albemarle, N. C.

Rev. A. D. Wolfinger, D. D., Greensboro, N. C.

Rev. Matthew Spinka, Cedar Rapids, Iowa.

Also Rev. J. N. Kugler, who had been employed at the Navy Yard, League Island, Philadelphia, and Mr. James E. Winter, who had been doing work in Camp Taylor, Louisville, Ky.

The following were ordered to be commissioned:

Rev. O. G. Herbrecht, Des Moines, Iowa.

Rev. R. W. Bloemker, Warren, Ohio.

Rev. W. F. Ginder, Christ, Pittsburgh, Pa.

Rev. Frank L. Kerr, New Kensington, Pa.

Rev. S. U. Waugaman, Yukon, Pa.

Rev. Ray H. Dotterer, Ph. D., State College, Pa.

Treasurer Wise reported net receipts for the Quarter of \$27,852 in the General Fund, and \$12,392 in the Church-building Department, a total of \$40,244; with expenditures in the General Fund of \$32,476, and in the Church-building Department of \$23,923. There were nine Church-building Funds reported for the Quarter.

The work in the Army Camps and Cantonnments, which had been done by the Board during the past year, was trans-

ferred to the National Service Commission of the Reformed Church.

Arrangements have been made whereby the Missions at Penbrook and Enola can be served by one Missionary, and the Rev. Fred M. E. Grove has been called to this field.

The Missions at Albemarle and Bethel, High Point, N. C., and also at Wyndmoor, Philadelphia, have been referred back to their respective Classes. Negotiations are pending whereby St. Stephen's Mission and the First Church of Baltimore will be united into one congregation. These readjustments will relieve the Board from any further support of these Missions. Most of the vacancies in the Department of the East have been filled and arrangements are under way whereby most of those in the other sections of the Church will likewise be filled in the near future. The reports of the Missionaries for the Quarter showed that while the inclement weather greatly interfered with the attendance, during the winter months, the Easter gatherings in members and in money were very encouraging.

Considerable time was taken in discussing the drive for the Apportionment. Encouraging reports were made covering various sections of the Church, and it is believed that when the Easter returns shall have been received the present conditions of the treasuries will be greatly relieved.

Announcement was made that the Grafton Avenue Mission, in Dayton, Ohio, of which Dr. William A. Hale has charge, expects to be formally organized on Whit Sunday, with an enrollment of over one hundred charter members.

Building operations are successfully going forward at Charlotte, N. C.; St. Paul's, East Allentown; Grace, Detroit, and Gary, Indiana.

Superintendent Souders, for the Immigrant Department, gave encouraging reports on the Hungarian work. In the Hungarian congregation at Toledo, Ohio, on Easter Sunday, 415 communed, and they had an offering of \$361. In Akron there are 3,156 foreigners employed by the Goodyear Rubber Company and 3,217 by the Goodrich Rubber Company. Other companies doubtless have foreigners in the same proportion. Many of the Hungarian congregations have promised the Superintendent to pay their Apportionment in full this year.

At the request of Dr. Worth M. Tippy, representing the Social Service Commission of the Federal Council, Superintendent Mullan was requested to give three months of his time to the work of studying and surveying a number of industrial communities in following out the plans of the Federal Council's Commission on Social Service.

The annual meeting of the Board will be held on July 9th in Philadelphia.

The Home Mission Task.

BY ALFRED WILLIAMS ANTHONY

Executive Secretary of the Home Missions Council.

THE Home Mission task may be defined as the task of Christianizing America. This is in itself almost appalling when looked at as a responsibility, almost impossible when aimed at as an achievement. How can America be Christianized! She is not safeguarded; there are no dykes nor bulwarks about her; she is threatened, indeed, is flooded, with every religion, every irreligion, every evil, every monstrous perversion known in any part of the world. She has, too, her own peculiar perils, perils incident to a democracy, where liberty, misjudged, is ever advocated in terms of license. That the task is vast is evidenced by the fact that there still remains so much to be accomplished, and that the progress of more than three centuries has, after all, been relatively so slight.

What are the concrete objects toward which we should strive in our attempts to fulfill this great Home Mission undertaking? How can we point them out and phrase them in their simplest terms? I can think of but two single and simple objects with which the Church, the Church universal, should be content, if she can by any means attain them. The first is to promote the spirit of brotherhood amongst men, and the second is to make keen in the hearts and lives of men the sense of God.

Can we help men to realize that they are brothers? We have not yet fully succeeded in making Christians realize that they are of one household, brethren of one Elder Brother, children of one common Father, who should live together in peace, work together in concord, and worship together in the fullness of brotherly love. Can we break down religious barriers? We must. It is our task. There must be tolerated no hatred, no bitterness, no strife, not even competition. We must co-operate; we must think kindly and speak kindly one of another; we must help, not hinder each other; we must have common purposes, common plans, a common strategy. Here we must begin within the household of faith to re-establish and confirm the spirit of brotherhood. With nothing less must we be satisfied.

We must have quarrel with no other organization which is seeking the improvement of men, and the betterment of human institutions. There are religious organizations, not directly representing the Church, but nevertheless tributary to the great objects of the Church, with which we must coalesce and co-operate.

There are philanthropic, charitable and reformatory associations which, in the spirit of Christ, are promoting the objects for which He came amongst men.

There are political organizations and forms of government which are as worthy of our countenance and support as are any of those organizations which steady and make safe the foundations of human society. Can we be broad-minded enough, and inclusive enough, to discover

ever the good, to be judiciously tolerant and patient with imperfection, and to uphold and promote all of these manifold agencies for social regeneration and reconstruction?

Are we willing to enter into the spirit of the new age and behold how truly and how fully Jesus Christ, our Master, may become reincarnated by His spirit in institutions which we have been wont to call secular? Can we recognize essential Christianity, when divested of ecclesiastical garb and habiliments, when expressed in non-liturgical and untheological phrases? Are we prepared to find fellowship with the mind of Christ when it is formulated in the enactments of a legislature, or has become the current speech of men in business, or is met face to face on some street corner in a deed of mercy and gentleness, or is sacrificially expended in some heroic gift of life on a battlefield for one's country, or in an endeavor to save one's fellow-beings from disease, or from suffering, or from death? Shall barriers stand between us, and we walk within little precincts which we are pleased to call holy, when just over the border are other men as holy as we, judged by standards which in the minds of earnest men are as sound as the standards by which we judge?

Are we prepared to recognize the essential spirit of men, and of Christ, or shall we insist upon having externals to our liking? It is a part of the Home Mission task to bring the churches of Jesus Christ into sympathy and fellowship with all those institutions and organizations and men, who are seeking in any measure the sound expression of righteousness and justice and mercy.

Can we go further? Can we acknowledge the task as Home Missionary which relates to the purification of politics and the democratization of American life? As I step from the door of my office building all Jewry seems to surge around me. These people coming and going, speaking many of them an unknown tongue, are not Christians, but by residence, by reason of proximity and propinquity, and in many instances by a trans-

fer of allegiance, they are American. They are a part of my environment. Without asking it, perhaps even resenting it, they claim my sympathetic attention, they should have my fraternal regard and consideration. Toward them I must manifest the spirit of brotherhood. That is a part of my Home Missionary task; that is the task of the Church in America to-day,—not simply to found Missions in some extraneous sense, but to be gracious, to be brotherly, to overcome objections and prejudices, to claim and secure attention when there is indifference, if not indeed dislike.

Oh! this big task of exemplifying brotherhood amongst men, of moving in the spirit of Christ as He moved among the Galileans, the Judeans, and the Samaritans, unto whom Syro-Phoenicians, Greeks and Romans came! It is our task. It has never been accomplished. But it claims us. We must hold it steadily before us as a goal though we be years in attaining unto it.

The spirit of brotherhood is needed in the Church, is needed by democracy, and is needed in the world.

Then there is the other phase of our great task,—that of making religion real and vital among men. We know already in a theological and in a forensic way that men are "religious animals"; we know that they are "ineradicably religious." But we are told also that they have become commercialized and secularized, and are gradually becoming hardened to all religious feelings. I have no case to argue. If the trend and tendency be in one direction, we must stay it; if it be in the other direction we must aid and accelerate it.

Can we deepen the sense of obligation to God, and strengthen the authority of conscience within men, and then willingly, even placidly, accept the consequences which may ensue? Unless we can do something of this kind, it seems to me that we are in danger of reverting to the times when debate was deemed the needful remedy for differences of opinion, and dogma was regarded as a sure panacea for doubt. I trust we are happily by

that time, and that tendency. It is a part of the Home Mission task to carry us by the perils of theological controversy and inquisitorial insistence upon conformity. We are within the region of freedom of conscience, where the right of private judgment may prevail, and where, with a fraternal spirit, we may recognize the essence of religion, though it be not at all in the forms of our choosing.

It is a great task in this American life of ours to find a common basis upon which Jew and Gentile may stand, unto which both Catholic and Protestant may resort. There is a spirit of which the great Apostle spoke, in which "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female";—it is the spirit of which men, united in Christ Jesus, performed different functions, used different expressions, and vary as individuals must. It is not the spirit of uniformity, it is the spirit of unity.

America has been committed to our charge for its safety and its salvation, as truly as the world was committed to the few Apostles, the many years ago on Calvary, when the Christ left them to carry on His work.

Fresh from the Field.

BY REV. JOHN C. HORNING,

THE Western Field, the Supreme Hope of the Reformed Church," is the new slogan for the Progressive Project in the Synod of the Interior. The expectation of a new day in the life and work of the Church is stirring in the West. What part shall the Reformed Church have in that new day? That depends upon what we do with our present privileges and opportunities. Doors are opening, needs are calling. What is our answer? A step in answer is enabling our Board to plan larger things, and that immediately enabling act is the imperativeness of paying the apportionment in full. The Interior Synod makes it a matter of honor to do this. The whole Church on the honor list will help our

entrance into that new day.

Zion's Reformed Church, Dawson, Neb., paid their apportionment in full for the current year, and they have been without a pastor for over a year. There is a rumor that they will go "Over the Top."³ One of their men, upon our last visit as supply, handed us a check of \$200, in full payment of his \$500 building fund toward our Debt-Project.

Holton, Kans., is on the map. At a recent congregational meeting they decided to double their part of the support of a missionary, the equivalent of \$10 a member toward pastoral support—the highest per capita in our whole mission roll. They are without a pastor, but on that day the Sunday School gave \$5.00 toward the Foreign Mission Day Offering, and the congregation raised with this over \$200 in cash and pledges to cover the apportionments, and their pledge toward the Progressive Project. One man agreed to give \$150 toward pastoral support, and he will do it.

Kansas City Church, Rev. E. N. Evans, pastor, had fifty-five enrolled delegates at the Greater Kansas City Patriotic Missionary Convention of the Laymen's Movement. This was the banner delegation (proportionately) in the city.

Omaha Church had the banner delegation at a recent meeting of the Junior Christian Endeavor of the city. Rev. J. F. Hawk is pastor.

The St. Joseph Church, Rev. J. B. Bloom, pastor, had a great Father and Son's Banquet on Lincoln's Birthday, with seventy fathers and sons and fatherless sons and sonless fathers. A fine spirit and stirring messages. Herbert Ewing, Editor of the *Stock Yard's Journal*, was the principal speaker.

Des Moines Church, without a pastor, is doing her good part for the soldiers at Camp Dodge and Fort Des Moines. One of their women is a Camp Mother. Soldiers are entertained in homes, and a good number attended a recent C. E. Social, and some of the boys are found in most of the church services. That is practical patriotism.



REFORMED CHURCH, ALBEMARLE, N. C.

The Mission at Albemarle, N. C., is again vacant. A year ago Rev. L. A. Peeler, then of High Point, consented to take charge of this work. He threw himself into the task with much enthusiasm and consecration. But soon his health became impaired, and for several months he could not do any active work. He has now resigned the Mission to take charge of the church at Newton, N. C., and other arrangements for this Mission must be made. It is hoped Clasis may be able to effect a reconstruction of charges so as to relieve the Board of much, if not all, of its support.

Observations of the Treasurer.

J. S. WISE.

THE traffic was blocked in three directions—eastward and westward on Arch and southward on Fifteenth streets, for about fifteen minutes. It was during the rush hours. Everybody was in a hurry, anxious to get home. All cars for several blocks in the three directions were irrevocably blocked. And the cause? An excited driver, two horses, a heavily loaded wagon with one of its hind wheels in a rut. Of course, the rut was most *conveniently* located. Just at the right place to tie up all traffic! And, naturally, the thing happened. The usual crowd quickly gathered and offered

its useless advice. I stopped a short distance away and looked on. The driver sawed at the lines. One horse pulled while the other pranced. The situation was becoming serious, when,—happy thought,—the motorman of the car back of the wagon, applied the power, the car inched up, and gave one push, the driver used the whip on the prancing horse, and away they went.

I was glad I stopped and looked on. I could not help but see in the incident a fine illustration of what frequently interferes with the successful growth of many of our Missions and congregations. How often they get into ruts! It often takes much more than one little push to get them out again. Now, in this instance, my excited driver knew he was blocking the traffic and was making frantic efforts to get out of the way. But, alas! alas! how often the church officer, the pastor, the superintendent or the teacher who is in the rut, refuses to see or acknowledge it to the detriment of the progress of the whole Kingdom of God. It generally takes some irresistible and unpleasant power to push them out.

But my driver wasn't in the rut. It was only the one hind wheel of the heavy wagon that caused the trouble. He was only too willing to go on; so was one of the horses. The other horse probably thought,—here's my chance to "show off." And so he pranced about in the most approved fashion—pulling nothing, only seeking admiration. Poor, dumb, driveling dunce, he did not know that in place of admiration, he was only calling down anathemas upon his head. At the proper time, one sharp cut of the whip took the conceit out of him and he pulled his share. Many a critical situation is often overcome when all are willing to pull together. In our Missions, and in any other congregations for that matter, there is no room for those who simply want to "show off." "The fields are ripe unto the harvest but the laborers are few" makes no provision for slackers. And the show-off kind are slackers.

The seeker of admiration not only becomes a slacker, but often interferes ma-

terially with the work to be accomplished. When the pulling horse pulled and the prancing horse pranced, the wagon tongue swung around and brought the front wheels at a right angle with the hind wheels, thereby adding more confusion to the situation. Perhaps, if both horses had simply done their duty and pulled together all this excitement might have been avoided and the little push would not have been needed at all.

I often think of the Board of Home Missions as the power behind the Mission, giving it the needed push in order that it may move on and become a strong congregation. The push is given ungrudgingly, generously, willingly. As a father deals with his children so the Board wants to deal with the Missions under its care. I cannot help, however, but suspect that there are some cases, here and there, where a little more pulling together might render further pushing on the part of the Board unnecessary, unless it be the loving push that the mother bird administers to her maturing young, when she pushes them over the edge of the nest. In view of war time necessities, the time is now here when every Mission capable of self help should speedily assume its own responsibilities and relieve the Board to that extent. In fact, it should be unmistakably urged to do so. Our superintendents are alive to the situation, however, and will know what is best to recommend at the coming annual meeting of the Board. At the same time there are some Missions, I believe, where a little harder and more helpful push should be given in order that they may have a real chance to grow.

By our entrance into the war a new national spirit is being developed. Many of us were very proud of our patriotism, especially when it costs us little or nothing. We are fast becoming a nation of givers in place of a nation of getters. Sacrifice is replacing selfishness. Men and women everywhere are cheerfully accepting "substitutes" in order that the boys at the front may get the "genuine." We are beginning to understand that true patriotism means more than shouting

and singing, but that it costs something. The more it costs, the more precious it becomes. Patriotism now means, push, pull, pay! So, also, Missions!

Let the Boards push, the Missions pull and everybody pay! It is the only way and at the annual meetings of the Classes, *push, pull and pay* needs to be sounded more vigorously than ever. When our boys return from the front they must find no "substitutes" in the Church. It must be thoroughly "genuine." This, like our patriotism, we will find must cost something. *Offerings* are needed. The day of "the penny" collection is over. The congregation that asks it is in a rut. Will some one push it out?

Since my return from North Carolina, I was privileged to visit and address the good people at Wyndmoor, Sellersville, Grace and St. Paul's, Mahanoy City, St. Nicholas, Avon, Rexmont, Bismark and Walnutport, all in Pennsylvania, and the W. M. S., of Lancaster Classis, at Mountville.

An Appeal from the Home Missions Council to the Nation's Religious Forces for Co-Operative Efficiency.

THE Home Missions Council, an association of denominational Home Mission and Church Extension Boards and Societies in the United States of America, is profoundly conscious of the great spiritual issues involved in the present world-crisis. While its relations even to its constituent bodies are purely advisory it feels impelled to present for the earnest consideration of all Home Mission and Church Extension agencies, national, state, district, city and local, the following urgent appeal:

The American spiritual fabric is under severe strain. Every department of our life has been loyally devoted to seeing the announced national program through to the insurance of a world made safe for democracy and to the abolition of war as a means of settling international differences. This is an enterprise too urgent to admit of indifference on the part of any of the nation's religious agencies and

so holy as to call forth the utmost religious devotion of a consecrated people.

Under this strain every department of our life is compelled to make readjustments, some to be temporary in meeting the immediate and passing emergency and some manifestly to be permanent. This demand for readjustment extends, indeed, to intimacies of the personal life. Food programs are affected in every household and in the experience of each individual. The closest ties of the home are being broken and the fondest and purest personal attachments torn asunder. The industrial organization is adopting radical measures not previously deemed tolerable or possible. Private and group interests are yielding to larger national and world concerns.

Every prompting of loyalty to the high and holy purposes which engage the nation, and every expectation of those who morally and financially support the program of the churches, require that our missionary agencies shall joyfully and intelligently yield a similar allegiance. We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated. Only so can the confidence of a people under the present great strain be preserved and the churches advanced to that efficiency which will make them equal to their responsibilities.

We therefore urgently appeal to the people in all Home Mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and com-

munity work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-church community service, to release unused church property by sale or for temporary employment, as may be required, to utilize all church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve church resources and strengthen by co-operation the churches' programs.

We appeal to all local, district, State and regional denominational committees, societies and boards responsible for the dispensing of Home Mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhampered community work, no energies and resources being wasted by sectarian competition or duplication.

We appeal to all churches located in rural communities, and to agencies aiding by money grants or other assistance in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production, inspiring our rural populations with the sense of the holy task into which the national mission in the world has called them.

We appeal to all churches and missions ministering to communities or individuals employing alien speech and otherwise detached from our common American life and its purposes, and to all agencies aiding such churches and missions by money or leadership, to redouble their efforts in a new and holier sympathy by way of extending the common use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what

it is and have prepared it for this critical hour.

We appeal to all national boards and societies administering Home Mission funds to scrutinize their fiscal budgets with new zeal, to institute closer conference between one another in the organization of schedules of money grants and by every means practicable to see that their funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. We urge them to organize all available forces under co-operative programs to help the nation meet the present emergency and to seek through the fiery trial of this world crisis those providential lessons designed to inspire a new ministry of reconciliation, a new and wider co-operative program among religious forces, and a new conception and realization of the Kingdom of Heaven on earth.

AN APPEAL FOR PERSONAL CON- SECRATION.

The purpose of the Home Missions Council being co-operation, its utterances naturally emphasize collective activities. At the present hour co-operation is in the foreground of thought even on an international scale. A chief issue of the world struggle is to be the co-operation of all mankind. We hope that the hour is swiftly passing when an exclusively individualistic interpretation of the Gospel can be cherished by any one. It is forever past with us.

At this particular juncture it is fitting that we place on record also as one of our primary convictions the belief that personality, divine and human, is the cornerstone of society. A fundamental factor, therefore, in world reconstruction is personal regeneration. Even in this day when so many of the battles of life are fought by mechanisms, "the man behind the gun" is the ultimately decisive factor.

We therefore appeal to all missionaries, all administrators of missions and all Christian forces to seek with redoubled energy for the production of personal loyalty to God and man. We call upon all men, men in the trenches, men

in the industries, men in all places of power, to give their hearts to God and their hands to their fellows in utter, unstinted personal devotion.

The Negro Migration to the Industrial Centers of the North and East.

THE MIGRATION OF THE NEGRO FROM
THE STANDPOINT OF THE SOUTH.

BY DR. JOHN M. MOORE,

*Secretary of the Department of Home
Missions, Methodist Episcopal
Church, South.*

THE Southern white men, whose opinions would be considered really worth while by the most thoughtful people of the entire country, are usually willing to confess that they are not able to give very full and accurate knowledge of the negro of the present day. There are always persons ready to declare quite emphatically, "We in the South know the Negro." I wish it was so. The leaders of the negro race, the men and women who are thinking, who are actually molding and formulating the thought, aspiration, attitude and purpose of the negro people, are in reality little known, and even in most instances unknown to persons of like standing in the white race. Those of the servant class are well known, and even they are showing indications of hidden thoughts which are no longer revealed to the white people whom they serve. Much is the pity in such a fact. A distinguished Southern student of the negro has recently put it thus: "In my judgment the most serious weakness in the present situation is the lack of contact and of personal acquaintance between the white leaders and the negro leaders in local communities. Speaking generally, the white group are familiar with the existence of the negro field hand and the house servant, while at the same time they are out of touch with the handful of thoughtful and practically edu-

cated negroes who guide their people. These leaders are not asking for social intermingling, but only for equal opportunity for the self-development of their race.

These statements will explain the sense of embarrassment which I always feel when asked to speak on any question relating to the negro. The dogmatic assertions which are not uncommon in the utterances of many writers and speakers who deal with these race questions are usually received, as well they may be, with a certain mental reservation. This may explain the fact that when the speaker was invited to present some opinion of the migration of the negro from the standpoint of the South he at once sought information of others through some questions which he prepared and sent out to a score of highly regarded men in various States of the South, with the hope of getting some light upon this very interesting and influential movement. The questions were as follows: (1) Has there been a noticeable exodus of negroes from your section? What effect has this had on farming conditions, domestic labor and labor in your factories? (2) Has the migration been large enough to alter the economic condition of the community? Will it be necessary to change the form of farming? (3) What is the attitude of the white people toward the exodus? Do they want the negroes to return? Do they want the exodus to continue or to stop? Have the negroes gone with the real good wishes of the white people? Do the white people believe that the migration will in the end be for the negroes' good? (4) Has the migration awakened any new sense of obligation for the education and religious development of the negro? Is there a greater or a less desire now than before the exodus to help the negroes in their intellectual and religious life?

There are sixteen States that are comprised in what is known as the South. Of these less than half are materially affected by the migration of the negro. Some of them, like Missouri and Arkan-

sas, have received many more than they have lost. While there has been some migration from Louisiana, Texas, Florida and Virginia, the States that have lost most heavily and decidedly are Mississippi, Alabama, Georgia and South Carolina. Only in these States has the migration made any appreciable impression upon the population or affected domestic and agricultural conditions. The exodus from many sections of these four States has been pronounced, extensive and hurtful to the economic interests. However, in those sections where crop conditions remain good and wages showed increase, the exodus was small, but wherever there was a disturbance of crop conditions due to bollweevil, a destructive storm or devastating flood, the emigration was heavy. Anything that disturbs the industrial equilibrium becomes the occasion for a migration. The negroes are more willing to move to new conditions of which they know little, but of which they have heard in various ways, than to endure the hardships of restoring what has been destroyed or disturbed.

Here it might be well to state that the Southern people incline strongly to the belief that the cause of the migration is largely the desire and the hope of the negroes to improve their industrial conditions. Investigation has shown that the economic motive was present in every case. The labor agent from the North with his offer of free transportation and good wages unquestionably has much to do with the inauguration of this movement. When it became necessary, because of the opposition of the Southern white man, to act secretly, the agent frequently posed as a resident of some Southern city seeking labor for some Southern employer. Railroads took many to work in construction camps. In more recent months the letters from those who have gone have been exceedingly influential in increasing the volume of the migration. The negro press from Northern cities, such as Chicago, has by greatly enlarged circulation among Southern negroes, had a telling effect in promoting

emigration. Politicians also have contributed no little to racial unrest and thus prepared a way for the migration.

Through a supervising principal of colored schools in a Southern city, inquiries have been made of those who have gone North as to what were their reasons for going from their old Southern homes. The following are the causes which were in most cases assigned: Better opportunity for making a living, better wages, unfair dealing on the part of Southern employers, lack of protection from mob violence and other intimidations, inadequate school facilities and unfair distribution of school funds, unsanitary surroundings ("Some white people think, 'Anything good enough for a nigger.'"), disfranchisement, many embarrassments caused by segregation, due to failure to carry out laws which provide for separate but equal accommodations, injustice in courts, and many oppressive and humiliating experiences. With the Northern negro press constantly stressing these views and the migrative negro making much of them in his weekly letters, it is little wonder that migration has continued.

The influence of the Northern negro press in advertising such advantages as double wages, superior housing, equal treatment in cars, even-handed justice and better schools can scarcely be exaggerated. The negro pays more attention to this Northern press than to the Southern press, because of the suspicion that the local negro press can be influenced by the white community. One Chicago paper in September had a circulation of 93,000, whereas its circulation in July was only 80,000.

In answer to the question as to the attitude of the white people toward the exodus, a fair-minded and most discerning president of a college in Mississippi, who had made careful investigation, said: "There is no respectable white man who does not regret to see the negroes leave. In church, school and the press, we have used all possible influence to hold them and have welcomed their return when they have come back. Good wishes have

gone with the negroes, but we have often thought they were being duped into going where they would suffer after a temporary need was served. I think that white people generally believe the negro will decide that the South is the best place for him, and that he has no friends so interested in him as the Southern white man. Almost universally we believe they will return." A leading minister in Georgia wrote: "The people of the South are partial to the negro as a laborer, hence they do not desire his migration, except in rare instances. The general impression is that he will not be helped by the migration." A close observer in Northern Alabama wrote: "Our people in general seem to think the exodus a mistake, that it grows out of a magnified sense of unfair discrimination against the negro in the South and false hopes of bettering his conditions in the North. I have heard of no serious efforts to prevent further exodus." A leading minister in Southern Alabama, from which section the migration has been very heavy, wrote: "Many white people seem indifferent to the exodus, but where men are using negro labor they are opposed to the migration. Some who are dependent upon negro labor for the farm would like to have the negroes back, but as a general thing I do not believe there is any general desire of that sort among the people. The general opinion is that while some negroes will do well, the majority of them will fare badly and be glad to get back." A business man in Louisiana wrote: "White employers of labor dislike to see the negroes emigrate, but accord them the right to do so if they wish. Farms can hardly be expected to pay as high wages as war industries, and it is not unreasonable in negroes to want to go where they can get better wages. It is felt, on the other hand, that a large influx of negroes into the North may induce a more sympathetic feeling in the North for the troubles of the South on this question. Some negroes are returning and naturally their return causes satisfaction on the part of the whites." A

distinguished lawyer of Louisiana wrote: "The negroes have the good wishes of the whites. They think the exodus will be bad for the negroes in the long run."

These statements from leading men in various sections will indicate quite clearly the attitude of the people of those sections that have been mostly affected by the migration. It is interesting to note that the investigations that have been made show indications that one-half of the Northern migrants went from the towns rather than from the rural sections of the South. In Mississippi only about one-tenth of the negroes live in town, and practically the same proportion holds in the other three States that have been decidedly affected.

To the question, "Has the migration awakened any new sense of obligation for the education and religious development of the negroes, the answers from the men quoted above will be illuminating. The lawyer from Louisiana answers: "I do not think the exodus has had anything to do with it, but there is an increasing desire to educate and elevate the negro." The Louisiana business man says: "Lately there seems to be an increasing sense of responsibility for the education of the negro. New buildings are going up and more money is allowed, but I do not believe this is to be the result of the exodus." The Southern Alabama man says: "While the people generally feel kindly toward the negro and are usually ready to help him, yet I do not see that there is any extra interest on account of his migration." The Northern Alabama man says: "My judgment is that the migration, as well as the agitation of the subject, will cause our people to look more seriously into the real status of the negro, will induce something of an inventory of our treatment of him, and will result in a readjustment of the relation that has existed between the two races, especially on the old plantation. I look for it to result in an increased interest in the religious, educational, social and economic welfare of the negroes among us, and I confi-

dently believe that our people will be more disposed hereafter to see that they have a square deal." The Mississippi college man says: "Without doubt there is an increased desire to help the negro educationally and religiously. I doubt if any year since the war between the States has seen so much of helpful intercourse and of co-operative interchange of opinions as has this year." In his letter he spoke of a meeting of the leading whites and negroes in the courthouse of his city, in which many matters of co-operative efforts were discussed. Of one meeting he says: "It was an enthusiastic meeting and did good in every way, both races saying, as they left, 'We ought to have get-together meetings oftener.' It was also said that we had too long let bad negroes and bad whites associate and had too little of the better and more helpful association." The Georgia minister says: "The better class of white people in Georgia are in sympathy with better educational advantages for negroes. As to the religious help for the negroes the white people feel that it can better be given through their own ministers and workers, and that what help it can give, for the most part, should be given to them in helping to equip them for their work."

These statements from these representative men from the several States of the lower South clearly indicate the state of mind of the intelligent, substantial citizenship of the Southern States. The migration of so large a number of negroes to the North, the various reasons which the negroes themselves have assigned, the unquestioned loyalty of the negroes to their country, the willing patriotism of their sons, and the great human question which the world war has developed, have brought the white people of the South to a new sense of their responsibility for the social, industrial, political, educational, moral and religious welfare of the ten millions of negroes who are native born citizens of this country. A great company of Christ-minded men and women is mobilizing

in the South for a new, high, holy, and human service to these sons and daughters of a childhood race who are lifting

their faces for the light and beauty of human development and Christian civilization.

ROLL OF HOME MISSIONS

OHIO SYNOD

MISSIONS.	MISSIONARIES.
Avon St., Akron, O.....	Geo. R. Snyder
E. Market St., Akron, O.....	George W. Good, 1611 Englewood Ave.
Miller Avenue, Akron, O.....	H. J. Rohrbaugh, 115 Park Ave.
Williard, Akron, O.....	
Alliance, Ohio.....	Otto Zechel
Grace, Canton, O.....	J. Theodore Bucher
Lowell, Canton, O.....	O. P. Foust, 2617 Rose- wood Place, N. W.
Grafton Ave., Dayton, O.....	Wm. A. Hale, D. D.
Heidelberg, Dayton, O.....	C. G. Beaver, Gummer and Elberon Ave.
Ohmer Park, Dayton, O.....	F. A. Shults, 755 Phillips St.
Grace, Detroit, Mich.....	C. A. Albright, 2123 E. Grand Blvd.

MISSIONS.	MISSIONARIES.
Trinity, Detroit, Mich....	F. W. Bald, 173 Glenmere Ave.
Indianapolis, Ind.	
Kenmore, O. (Goss Mem.)..	E. M. Annesbansley
Lima, Ohio	W. A. Alspach
Lisbon, Ohio	
Louisville, Ky.	
North Brewster, Ohio.....	J. H. Steele, 106 Front St., Massillon, O.
Springfield, Ohio.....	F. W. Hoffman
Terre Haute, Ind.	
Grace, Toledo, O.	John C. Gekeler
Warren, Ohio	R. W. Bloemker
Youngstown, O. (Third)...	E. D. Wettach

PITTSBURGH SYNOD

Ascension, Allegheny, Pa..	H. L. Krause
Braddock, Pa.	W. S. Harman
Grace, Buffalo, N. Y.....	O. H. Dorschel, 412 Calbridge Ave.
Bethany, Butler, Pa.....	John W. Pontius
Connellsville, Pa.	
Cumberland, Md.	Eugene P. Skyles
Derry, Pa.	William H. Landis
Duquesne, Pa.	A. M. Rahn
Ellwood City, Pa.	J. B. Mussler
Third, Greensburg, Pa....	William C. Sykes
Grove City, Pa.	H. S. Nicholson
First, Homestead, Pa.....	E. S. LaMar Munhall, Pa.

Jenner, Pa.	J. Leidy Yearick, Boswell, Pa.
St. Paul's, Johnstown, Pa.	E. O. Marks
Larimer, Pa.	R. F. Main
McKeesport, Pa.	Paul B. Rupp
New Kensington, Pa.	F. L. Kerr
Pitcairn, Pa.	W. R. Clark
Christ, Pittsburgh, Pa....	W. F. Ginder
Rochester, N. Y.	A. H. Groff, 346 Clay Ave.
Sharpsville, Pa.	H. N. Spink
Traford City, Pa.	E. R. Hoke
Turtle Creek, Pa.	David Dunn
Vandergrift, Pa.	
Yukon, Pa.	S. U. Waugaman

INTERIOR SYNOD

Ablene, Kansas	A. C. Hottenstein
First, Cedar Rapids, Ia...	Frank S. Bromer, 632 L. St., W.
Cheney, Kansas	John B. Swartz
Grace, Chicago, Ill.....	Ellis S. Hay, 2943 W. Adams St.
Columbus Junction, Iowa.	
Denver, Colorado.....	David H. Fouse, 2530 Ash St.
Des Moines, Iowa.....	O. G. Herbrecht
Emporia, Kansas.....	T. F. Stauffer
Freeport, Ill.	A. J. Michael
First, Gary, Ind.	J. M. Johnson, 625 Tyler St.

Holton, Kansas.....	
St. Paul's, Kansas City, Mo.	E. N. Evans, 3528 Olive St.
Lincoln, Neb.	Peter M. Orr, 645 N. 16th St.
Mill Creek-Tamms, Ill....	W. H. Shultz
First, Omaha, Neb.	John W. Hawk, 3334 S. 19th St.
Oskaloosa, Iowa.....	L. S. Faust
St. Joseph, Mo.	John B. Bloom, 1012 Henry St.
Sioux City, Iowa.....	Ralph J. Harrity
Wilton, Iowa	A. Casselman

POTOMAC SYNOD

Salem, Altoona, Pa.....	W. H. Snyder, 122 Crawford Ave.
Grace, Baltimore, Md.	H. A. Shiffer, 127 W. Ostend Ave.
St. Luke's, Baltimore, Md.	Atville Conner, 1811 Penrose Ave.
St. Mark's, Baltimore, Md.	John R. T. Hedeman, 2214 E. Hoffman St.
St. Stephen's, Baltimore...	R. M. Stahl, 306 E. 23rd St.
Brunswick, Md.	R. L. Bair
Charlotte, N. C.	Shuford Peeler, 213 N. Church St.
Enola, Pa.	
Greensboro, N. C.	F. R. Lefever
Hanover, Pa.	S. P. Mauger
Harrisonburg, Va.	J. Silor Garrison

First, High Point, N. C....	R. E. Leinbach
Hollidaysburg-Williams- burg, Pa.	George Ehrgood, Hollidaysburg, Pa.
Juniata, Pa.	
Lenoir, N. C.	A. S. Peeler
Lincolnton, N. C.	W. H. McNairy
Roanoke, Virginia.....	C. T. King
Salisbury, N. C.	C. C. Waggoner
Thomasville, N. C.	J. A. Palmer
Waughtown, N. C.	D. E. Bowers
Winston-Salem, N. C.	G. E. Plott
Emmanuel, York, Pa.....	O. S. Hartman, 42 N. Tremont St.
St. Stephen's, York, Pa....	E. T. Rhodes, 1422 Market St.

ROLL OF HOME MISSIONS—Continued

EASTERN SYNOD

Emmanuel, Allentown, Pa. J. P. Bachman
 St. James', Allentown, Pa. Joseph S. Peters,
 49 S. Franklin St.
 St. Paul's, Allentown, Pa. E. Elmer Sensenig,
 399 E. Hamilton St.
 Calvary, Bethlehem, Pa. T. C. Strock
 West Side, Bethlehem, Pa. Z. A. Yearick
 St. John's, Harrisburg, Pa. George W. Hartman,
 330 MacClay St.
 St. Peter's, Lancaster, Pa. R. J. Pilgram
 St. Stephen's, Lebanon, Pa.
 Lewistown, Pa. N. L. Horn
 Montgomery, Pa. Roy Moorhead
 Minersville, Pa. O. R. Frantz
 Palmerton, Pa. J. G. Kerschner
 Penbrook, Pa.
 Bethany Tabernacle, Phila. H. H. Hartman,
 2222 N. 20th St.

Fern Rock, Philadelphia. H. G. Maeder
 Olivet, Philadelphia, Pa. Maurice Samson,
 5030 N. 12th St.
 Palatinate, Philada., Pa. Franklin E. Wieder,
 1236 N. 57th St.
 Tabor, Philadelphia. H. G. Gehman
 Calvary, Scranton, Pa. E. A. G. Hermann,
 824 Monroe Ave.
 Second, Scranton, Pa. J. F. B. Griesemer,
 539 Willow St.
 Fountain Hill, South Beth-
 lehem, Pa. T. C. Brown
 State College, Pa. Ray H. Dotterer
 West Hazleton, Pa. J. E. Beam
 Wilkes-Barre, Pa. T. R. Dietz
 75 Courtwright St.
 Wyomissing-Temple, Pa. T. J. Hacker, D. D.

GERMAN SYNOD OF THE EAST

Bethel, Baltimore, Md. W. R. Strietelmeier,
 251 S. East Ave.
 Richmond Hill, Brooklyn,
 N. Y. Paul H. Land
 Ridgewood, Brooklyn, N. Y. M. J. H. Walenta,
 1734 Grove St.
 Trinity, Buffalo, N. Y. Wm. Huber
 Glassboro, N. J. F. J. Schmuck

Bethany, Philadelphia, Pa. G. A. Haack,
 7122 Oxford Pike
 Hope, Philadelphia, Pa.
 Karmel, Philadelphia, Pa. W. G. Weiss,
 2434 S. 72nd St.
 Glade Run, Warren, Pa.

IMMIGRANT WORK

Harbor Mission, Ellis
 Island Paul H. Land

HUNGARIAN

Akron, O. A. Bakay
 Bridgeport, Conn. Alex. Ludman
 Dayton, O. Andrew Kovach
 Dillonvale, O. John Uhlaky
 East Chicago, Ind. Stephen Virag
 Gary Eugene Boros
 Homestead, Pa. Alex. Harsanyi
 Johnstown, Pa. Ernest Porzsolt
 Lorain, O. S. Horvath
 Northampton, Pa. J. B. Szeghy
 South Norwalk, Conn. Gabriel Dokus
 S. Chicago, Ill. Gary, Ind.
 Toledo, O. Louis Bogar
 Torrington-Hartford, Conn. Nicholas Varkony
 Uniontown, Pa. Alex. Radacsy

BOHEMIAN

Cedar Rapids, Iowa. Matthew Spinka
 Chicago, Ill. James Dudycha
 Cleveland, Ohio. Anton Havranek

JAPANESE

San Francisco, Cal., 1760
 Post St. J. Mori
 English Teacher Miss Carrie M. Kerschner
 Kindergarten Teacher Mrs. E. A. Cannon

JEWISH

Brooklyn, N. Y., 125 Har-
 rison Ave. Mrs. Elizabeth Basso
 Field Worker. W. Diekmann

HUNGARIAN DEACONESSES

East Chicago, Ind. Mrs. Elizabeth Basso
 Akron, O. Miss Irma Gaal
 Toledo, O. Mrs. Ida Harsanyi
 Zelenople, Pa. Mrs. Helen Hetey

MISSIONARY FINANCE

BOARD OF HOME MISSIONS. General Fund Receipts for March, 1918.

Synods—	1918.	1917.	Increase.	Decrease.
Eastern	\$4,467.15	\$2,534.83	\$1,932.32	.....
Potomac	2,304.03	2,188.73	115.30	.....
Ohio	2,374.62	1,029.72	1,344.90	.....
Pittsburgh	994.00	1,163.19	.....	\$169.19
Interior	201.72	.....	201.72	.....
German of the East.....	269.42	246.00	23.42	.....
*Central	1.61	.....	1.61	.....
*Northwest	5.00	.....	5.00	.....
*Southwest	60.00	.....	60.00	.....
†W. M. S.	759.00	858.60	.....	99.60
Y. P. S. C. E.	10.00	34.60	.....	24.60
All other sources.....	89.00	67.65	21.35	.....
	\$11,535.55	\$8,123.32	\$3,705.62	\$293.39
			\$293.39	

Increase for the month, \$3,412.23

*For Hungarian and Harbor Missions only.

†W. M. S. gave \$170.56 for Church-building Funds and other causes.

Church-building Department.

	1918.	1917.	Increase.
For quarter January 1 to April 1.....	\$16,551.89	\$16,344.45	\$207.44

BOARD OF FOREIGN MISSIONS.

Comparative Statement for March.

Synods.	1917.			1918.			Increase.	Decrease.
	Appt.	Special.	Total.	Appt.	Special.	Total.		
Eastern	\$5,299.74	\$3,156.53	\$8,456.27	\$5,257.41	\$2,180.44	\$7,437.85	.....	\$1,018.42
Potomac	1,429.97	2,639.35	4,069.32	2,188.08	1,271.03	3,459.11	.....	610.21
Pittsburgh	1,125.46	1,099.78	2,225.24	1,004.00	1,016.74	2,020.74	.....	204.50
Ohio	1,235.25	946.36	2,181.61	2,274.61	1,116.63	3,391.25	\$1,209.64	.....
Interior	75.00	351.10	426.10	150.00	1,674.11	1,824.11	1,398.01	.....
Central	50.90	1,408.22	1,459.12	104.90	1,164.79	1,269.69	.....	189.43
German of East..	180.00	257.06	437.06	36.46	169.42	205.88	.....	231.18
Northwest	58.30	933.11	991.41	79.00	808.70	887.70	.....	103.71
Southwest	100.00	434.28	534.28	200.49	551.99	752.48	218.20	.....
Bequests .....	.....	1,425.00	1,425.00	.....	3,619.04	3,619.04	2,194.04	.....
Annuity Bonds...	.....	4,767.50	4,767.50	.....	.....	.....	.....	4,767.50
W. M. S. G. S....	.....	1,691.01	1,691.01	.....	2,251.40	2,251.40	560.39	.....
Miscellaneous ...	.....	35.00	35.00	.....	125.49	125.49	90.49	.....
Totals.....	\$9,554.62	\$19,144.30	\$28,698.92	\$11,294.96	\$15,949.78	\$27,244.74	\$5,670.77	\$7,124.95
							Net Decrease,	\$1,454.18

"What use would your telephone be if over its wires came no voice from the world beyond your own four walls? What use is your missionary organization if it has no communication beyond its own Church?"

Get in touch with long-distance! Listen to the news of the work that is being done in "all the world" which is God's field for missions."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

“THROUGH PERIL, TOIL AND PAIN”

This is the Life They Led in China for
Two Months

THERE have been critical days in the history of our China Mission, but nothing to compare with the harrowing experiences of our workers for the period of time extending from January 27 to March 20. We are certain that the reports of the missionaries about the fierce battles at Yochow City have been very tame in comparison with the actual conditions. One thing is sure, the foreign missionaries never exaggerate in telling of their work. They need not do so, for the facts always carry their own message to the hearts of the people.

DR. BEAM assures us that the marshalling of fifty thousand troops at Yochow City, and the killing of many soldiers, did not occur without the anticipation of our workers. They knew this bloody experience had to be faced, and they did all they could to prepare so that they might act the part of the Good Samaritan. The enemy can produce wounds and cause injury, but the friend can heal and restore. To see the Stars and Stripes float over our compound with the Red Cross flag beneath it, in one of the pictures, should send a thrill of joy through every loyal, loving heart. Nerve-racking as the service must have been, there is not a missionary who regrets the experience. And they deserve the lasting gratitude of the members of our Church for enduring hardships as good soldiers of Jesus Christ.

For the past year the Province of Hunan has been the scene of many fierce encounters between the government and the revolutionists. It is very difficult for any foreigner to unravel the present web of political intrigue, or to estimate the real force of the parties struggling for power. That great statesman, John Hay, gave it as his conviction that “the storm centre of the world would gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India, to China,” and he further said, “whoever understands that mighty empire—socially, politically, economically, religiously—has the key to the world politics

for the next five centuries.” This is in full accord with a current writer who declares that “the Chinese question is the world question of the twentieth century.” No one can study the progress of the times without a deepening sense that the event most fraught with meaning for the rest of the world is the awakening of the East.



HOSPITAL FLAGS ABOVE COMPOUND WALL.
Red Cross Boys with Wounded in Stretchers.
Mr. Heinrichsohn and Mr. Owen as Red Cross
Officers.

THE city of strategic importance in Hunan is Yochow, with a population of about fifty thousand. It is situated on Tungting Lake, whose waters flow into the Yangtze, five miles distant from the city. It is the bolt which locks the water gate of Hunan, so that no boat can enter or leave the province save with the permission of Yochow. It has always been a military centre. Previous to the Taiping rebellion there was kept here a great supply of arms—in the shape of long spears and tower muskets which the Taipings captured in the closing days of 1852, and arming their followers with these they swept right down to Nanking, taking every city en route with the first rush.

"China," said one of the most thoughtful men of that nation not long ago, "is athirst for leaders." Her great difficulties at this moment may be traced to the principle of "balance of power." The north and the south are in more or less of a deadlock. The military leaders are all about equal in strength, and all seem to be naturally jealous of their powers and afraid of each other. The Chinese people have come to the parting of the ways. They are emerging from an apathetic past in which they have been buried for hoary ages, and they are manifesting a desire to accept the lessons of modern Christian civilization. Two great reforms have taken place in China that prove them to be one of the most earnest and capable races of the world. That great heathen nation has made more progress in five years against her greatest national evil, opium, than America has made in a century against her curse, liquor. And China has set her face against foot-binding, the great curse for women.

IT is a significant fact that the American missionaries in China are among the most active forces working for a true democracy. One would suppose that the soldiers in their mad rage would destroy the lives and properties of missionaries, but it is cause for devout gratitude that both parties look upon them as friends, and in many cases they have been used as mediators. It was in our compound at Lakeside that three thousand women and children sought refuge during the latter days of January, and hundreds of soldiers found a safe retreat in our buildings at Yochow. On March 25, Mr. Beck reports that ten thousand found refuge in the temporary sheds on the Yochow compound, and were fed. About a thousand made their way to Lakeside. One of the cheering facts amid the warring factions is the widespread readiness to hear the Gospel. The missionaries have been brought nearer to the life of the people, and in the time of intense suffering their message has been more welcomed than in the days of prosperity. These are the tidings that come to us from the field: "The door stands wide open for evangelization of all kind. There is great willingness to listen and less opposition than ever before."

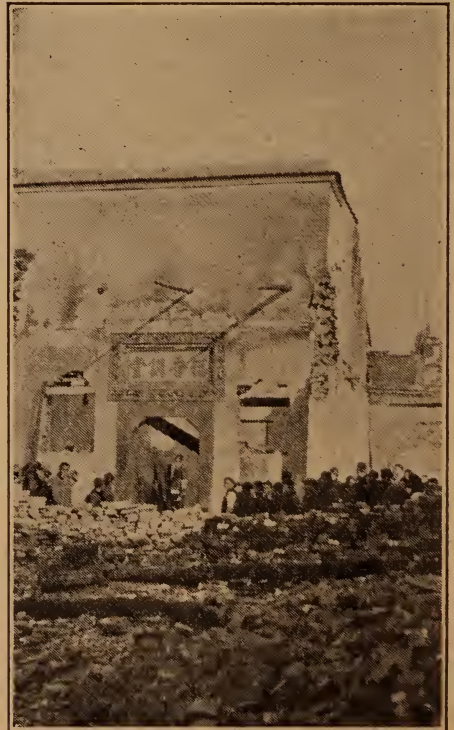
Will we not see a new challenge, a loud call in the bitter trials through which our missionaries are passing in these days? Never did such golden opportunities present themselves to our Church.

An Explanation of the Political Turmoil.

By Prof. Horace R. Lequear.

When friends in the home Church hear of military operations or riots endangering the lives and property of our China Mission at Yochow City or Shenchowfu, many are inclined to associate the disturbances with the anti-foreign attitude of the Chinese in the past. However, the constant danger to missionaries from anti-foreign propaganda largely ended with the crisis of 1900, when the Chinese government tried to drive all foreigners out and failed so dismally that the most ignorant and bigoted of the Chinese officials and upper classes saw that they were on the wrong track if China was to amount to anything in the modern world.

From 1900 to 1911 Christian missionaries were tolerated and even favored by many in authority both civil and military. In 1911 the Manchu dynasty was overthrown by those who wished to make China a republic. The rebel-



RUINS OF OUR MAIN STREET CHAPEL, YOCHOW.

lion started in Hankow about one hundred miles down the Yangtse River from Yochow City and though we at Yochow City and Shenchowfu were very uneasy for a few months, yet the rebellion was quickly successful, and the Republic of China was established.

To some, the establishment of the republic meant the end of internal political troubles; but to others who remembered the history of such movements in other nations in the past it meant the beginning of a great political struggle between the conservative and the progressive elements among the Chinese people, which would end only when a republican government can be established on more stable foundations.

The old official class was still a powerful influence in Chinese affairs. Only five per cent. of the men of China and perhaps only one per cent. of the women could read and write. Newspapers were few and usually very poorly edited, partly because they were of very limited circulation. Roads were poor and merely foot paths over a great part of China. Few railroads were built. Hence travel and communication were very slow. These stubborn facts, together with the hold the old official class had on the people because they were the ones who could read and explain the only literature China had, were and are to this day great stumbling blocks to the growth of true democracy among this great people of four hundred millions.

Since the revolution in 1911 two attempts have been made to set up a monarchy again. In 1913 Yuan Shi Kai, the temporary president, attempted to make himself emperor and establish a new dynasty. This aroused the republicans all over the land of China and again there was civil war which ended within the year because of the death of Yuan.

In 1916 an attempt was made to re-establish the Manchu dynasty, dethroned in 1911. This also ended in speedy failure, but not before we had some more civil war.

All this time a parliament was struggling along trying to maintain the republic, but lacking knowledge and experience in political matters that are so familiar to Americans, they fell into factions and sectionalism and hopeless tangles.

The present political turmoil and rioting at Yochow is a natural product of such conditions and centers at Yochow City at present, because it is the meeting point between north and south, east and west, being on the great Yangste River which flows from west to east, and on the one railroad between north and south.

Though these events make life harder for the missionary, yet they seem to help rather than hinder the growth of the Kingdom of God in China. This is because of the part the missionaries and missionary institutions play as a place of refuge and advice and comfort to this great people in the midst of their

own troubles. This turbulent life is more hopeful than the dead silence of bygone years.

Active Preparations for the Fatal Clash.

By Dr. J. Albert Beam.

In anticipation of what seemed an inevitable clash between the northern and southern forces in the region around about this city, the local Red Cross Society, under the leadership of Mr. Heinrichsohn, began active preparation to care for the men injured in battle and for those who would be made homeless by the military operations here and in the neighboring community. The organization was perfected and contributions secured. Extra wooden beds were placed in our hospital and three additional buildings were secured for us as emergency hospitals. In these, alterations of various sorts had to be made. The floors of one had to be strengthened by large timbers to make them safe as hospital wards; narrow stairways were replaced by wide ones to make it possible to carry patients up and down. In another, the large combination guild hall, temple and theatre just across the street from our compound, long galleries or balconies were enclosed by straw mats and broad stairways built. Then rough wooden beds were constructed, several hundred of them, and provided with rice straw in place of regular bed ticks. Metal chart holders, bed pans, tincups, lamps, charcoal burners, and many other things were thought of and provided. Dressing rooms were fitted up and large quantities of gauze and bandage material were purchased locally and prepared for use by the Mission hospital staff of nurses, convalescents, both men and women. Girls in the school, teachers and other ladies of the Mission aided in preparing materials for dressings. Extra supplies of drugs were gotten up from Hankow and Shanghai, and several physicians were employed to assist in caring for these hospitals.

FOOD FOR THE PATIENTS.

Of course Red Cross patients have to eat, so generous sized kitchens were built; coal, coke and fire wood were purchased in quantity and many bushels of rice stored away to meet the demands of several hundred patients for an indefinite time. Cases of tinned milk, salt and other things used in preparing food were included in the preparations.

Then it was remembered that the beautiful fall weather was likely to give way any time without notice to the nasty, chilly rainy season which is a part of every winter here, so several hundred comforters were made by local tailors.

STUDENTS VOLUNTEER FOR SERVICE.

Since doctors alone cannot run hospitals, a couple dozen of new men were taken into our hospital to receive some instruction in the care of patients. At the Lakeside School some

twenty-four students volunteered for first aid work on the field. They were given a course of training in first aid to injured soldiers. For all these helpers regulation uniforms as prescribed by the National Chinese Red Cross Society were provided. Twenty stretchers were designed and constructed locally. Several dozen picks and shovels were made in order that the dead might be properly buried.

The Red Cross Society and the Christian men of the community did not forget that in time of war many people are driven from their homes. In preparation for such an event large temporary shelters were erected on the Mission compound, a kitchen of large capacity provided and much rice stored away.

These have been dark days, and the future is not bright, but we believe God has been with us and we can go on with our task in full confidence that no matter what may happen to us, the cause we represent will be advanced, and out of all this confusion He will take honor upon Himself.

THRILLING EVENTS OF THE TERRIBLE ENCOUNTER.

By Mrs. F. Karl Heinrichsohn.

For several weeks after these preparations were made, military affairs seemed to be at a standstill. There was talk of an armistice and we hoped that an understanding could be reach-

ed between the warring factions which would render all these preparations unnecessary.

However, there were persistent rumors that the south was planning an attack, and on Wednesday, January 23, the attack came. The fighting began at several different points located from 15 to 20 miles away from Yochow. At four o'clock that afternoon the first wounded were brought into our hospital. These wounded were northerners, of course. Thursday the fighting continued. More northerners wounded and reports that the northerners were being beaten and driven back. On Thursday night some half dozen fires were started at different points in our city by southern spies who were concealed here. In spite of the high wind which was prevailing that night, all of these fires were nipped in the bud, except one which grew to rather large dimensions, and before it was finally conquered, about a half dozen buildings were burned.

On Friday wounded continued to pour steadily in, and there were rumors that the southerners would capture Yochow next day. These rumors caused men, women and children in large numbers, to come to our compound to take advantage of the refuges which had been provided. However, Saturday passed without our seeing any southern troops here. We still had a thousand or so northern soldiers in town. On Saturday night some of these wanted to flee to Hankow, but were prevented by the general in command. As a result they



SQUAD OF HUNAN TROOPS WHO WERE SENT TO GUARD LAKESIDE AFTER THE HUNAN GUARD LEFT.

Notice the booty of garments, tent coverings, tools, shoes, etc., picked up near Lakeside, from the fleeing Northerners.



A PORTION OF THE RUINS OF THE BUSINESS DISTRICT, YOCHOW.

mutinied. About midnight firing began in the streets, and for a while there was a great roaring of cannon and cracking of bullets. It seemed the northerners were trying to fire off as much ammunition as possible to keep it from falling into the hands of the southerners.

After an hour or so of this terrific firing, it practically all ceased and we were hoping that the trouble was over for the night. Suddenly there was a cry of fire, and soon the heavens were lit up with tremendous flames. The unruly northern soldiers, when they learned that they must give up the city, decided on a campaign of burning and looting before they left. They first robbed one of the largest silver shops on the principal street, then poured kerosene about in the building and set fire to it. All night the fire raged along the main street. Northern soldiers with fixed bayonets stood guard over it and would allow no one to approach to try to put it out. So it raged on for hours. Among the many buildings burned was our principal street chapel.

About 4 A. M. we heard that a band of southerners were entering the city. There were only forty or fifty men in the first band, but they came with a great rush and firing of rifles. The northern troops who were guarding the fire ran away, and at once our Red Cross boys—who had been driven away when they tried to help before—organized a fire brigade with such good success that in an hour or two they had the flames under control.

It seems that this handful of southerners actually put all of our northerners to flight and we thought that the worst of our troubles would now be over, for Hunan is southern in its sympathy and there were Hunan troops among those who were coming to occupy the city. So the people of Yochow welcomed the new comers with open arms. Fire crackers

galore were put off along the way as this victorious southern army continued to pour into the place all day Sunday. People ran after them with boxes of cigarettes and sweetmeats, and tubs of tea were placed along the street that they might refresh themselves.

In the afternoon of this exciting Sunday, a number of us were on the upper veranda of the hospital watching the steady stream of soldiers coming up the street. Queer looking soldiers they were, no uniforms, and for head coverings there were straw hats, pith hats, felt hats, fur caps, turbans, old military caps and almost every conceivable sort of headgear. Most of them wore straw sandals. All were provided with well-filled cartridge belts and carried modern rifles. Slung on their backs were large round bamboo rainhats, which, we were told, they use for shields. Many of them were armed with old fashioned looking swords and knives. A few carried brass trumpets, as long as themselves. Their outfit was quaint, but their faces were the faces of robbers and murderers. And such they proved to be—at least the larger part of them.

It seems a large portion of this army is made up of Kwangsi bandits. As the entering troops came up one side of the street, a steady stream of the same kind of soldiers were passing down the other side of the street. These latter were heavily laden. They had bundles of bedding, garments, shoes, umbrellas, rolls of cloth and of silk, clocks, hams, bottles of wine, sacks of flour, and all sorts of things. At first we thought that the people were giving them presents. Then we concluded that they had picked up loot that the northerners had dropped, but we finally learned to our amazement, that these troops were looting shops and houses much more ruthlessly and thoroughly than the northerners had done.

This was only the beginning of a reign of terror such as I hope I may never witness again. About 50,000 troops arrived that day. Soon we heard that bands of them were trying to enter our Red Cross hospitals for the purpose of killing the wounded northern soldiers. Twice on Sunday, such bands were driven out without their succeeding and carrying out their murderous plans. About eight o'clock in the evening, a messenger came running to say that again some soldiers had entered one of the hospitals, meaning to kill the patients. Karl together with Drs. Adams and Young (the latter a Red Cross doctor) all ran over to save the poor fellows. They were met at the door by men with fixed bayonets. These weapons were pointed at their breasts and our men were told they would be run through if they came a step farther. So they were compelled to stay outside while these fiends did their awful work within. I cannot find out how many were killed before they were driven off, at least five or six, probably more. Some of the patients were bound and left with the assurance that the wretches would come back later and kill them. Is it any wonder that two of the wounded northerners have gone insane from fright?

About ten o'clock that awful Sunday night, fire again broke out in the main part of the town, kindled this time, we were told, by the southerners. Soon it was raging more fiercely than the night before, for that night there had been no wind, while on Sunday night there was quite a high wind. We were so busy protecting our compound and looking after the wounded, that we could not spare anyone to go and fight the fire, and the people of the town did not make a great effort to do so, they seemed to have lost their heads entirely. So all night we could see the flames raging.

About midnight a panic occurred among the thousand women and children in our mat sheds. They had somehow heard that the soldiers had made threat to burn the place so they all wanted to leave. They were finally persuaded to go into the church to spend the night. They moved in comparatively good order. All this time there was terrible cracking of rifles and rattling of machine guns. The soldiers seemed to be firing just to terrorize the people and the firing, as well as the wholesale robbing, were kept up until Monday afternoon. One of the victims of the street shooting, a girl shot through the chest, was brought into the hospital where she died. Two little girl babies were born in the woman's hospital during the excitement of the night.

To add to our personal anxieties, two of our servants, the cook and house boy—are northerners, and live nearby with their wives and families. We had to take them all into our house on Sunday and they are still here. There are besides at least a dozen other Chinese living in our basement.

These soldiers are not at all bad. The guard of forty who are stationed about our

compound, seem to be excellent soldiers and are guarding us faithfully. With such a rabble as we have had on the premises, it is really remarkable how orderly the people are, and how little thieving we have had. We have had the compound policed by boys in Red Cross uniforms. The school girls have behaved so well—they have been very quiet and obedient. Many of these girls and most of our church members have had their homes robbed or burned or both.

One of the most alarming features about these southern soldiers is their indifference to—I might almost say contempt for—the Red Cross flag. It has afforded very little protection to our Red Cross workers—they have been shot at, and have had northern wounded taken away from them and put to death. They have certainly shown great bravery.

The story of the work and experience in the hospitals would fill pages. There are between three and four hundred wounded being taken care of. Drs. Adams and Beam, several Chinese doctors, Misses Traub and Myers, and a lot of Chinese nurses and helpers are kept busy day and night. Our single ladies have been helping a great deal in the hospitals. For several days, squads of Lakeside Red Cross boys have been burying the dead, who are lying about the streets and in the houses.

The telegraph instruments and wires have been destroyed, and we do not know what versions of the affair have found their way down river, but I hope no exaggerated reports have reached you people at home and made you anxious. I hope I may never have to live through another such experience, though at the same time I realize that things could have been much worse.

SOLDIERS FORCE THEIR WAY INTO THE WOMAN'S HOSPITAL.

By Miss Alice E. Traub.

During these three busy weeks in the men's hospital, we were also very busy in the women's hospital. We had two abdominal operations—the first in the history of our hospital. Neither of these two patients has had a temperature, and they are in good condition at the end of the first week.

The nights of January 26, 27 and 28 are never to be forgotten. The night of the 26th, the southern troops were expected to arrive and take Yochow. The northern troops, preparatory to leaving, looted most of the big shops of the city, and set them on fire. All night and part of the next day (Sunday), the burning continued. The women and children patients (fifteen in all) were dressed, ready to move if the fire came close enough to endanger our compound. On Sunday morning the first southerners reached the city. From our windows we watched the fighting, and

saw the northerners retreating. We continually heard bullets whizzing through the air, sometimes landing on our roofs.

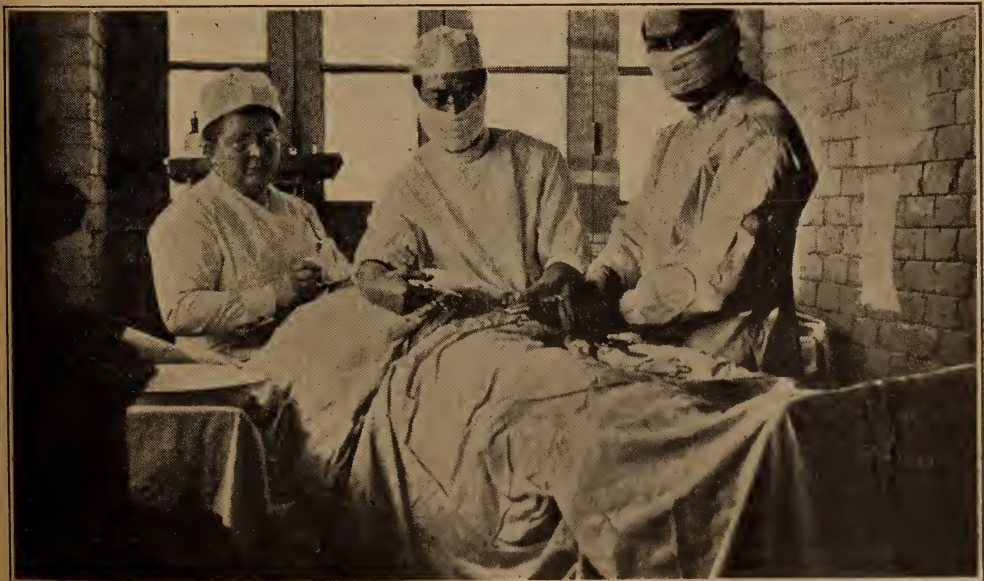
Everyone expected peace and quiet after the southerners took possession of the place, but alas, these troops were sent into Yochow without any responsible officers, and given permission to do as they pleased here. They claimed that they had heard rumors of Yochow's disloyalty to the south, and that therefore the city must be punished. So these troops had barely arrived before they began looting, as well as searching out and killing any northern soldiers who might be remaining in hiding here.

While I was at supper, a nurse came running to tell me that the soldiers had forced their way into the woman's hospital. One of the day school teachers happened to be there at the time visiting his wife, who had been confined in the hospital. When he told them what place it was, they left. About an hour later, I went over to close up the place as securely as I could for the night, and while I was there the soldiers came a second time. This time they were not so easily put off. So I appeared upon the scene and told them that the place was a woman's hospital. Upon this they left again. I decided that it would be best for me to sleep in the hospital. As I was nearly dead for sleep I retired early, but sleep was out of the question. Scarcely had I closed my eyes when there was a bang upon the door. We remained perfectly quiet, and the unwelcome visitors left.

Very soon after this Dr. Yao brought in a woman already in labor. Before this baby was born, another woman in a similar condition was brought in. Baby No. 1 was born at 11.45 P. M., and Baby No. 2 was ushered into the world at 3.15 A. M. This is the first time we have had two babies born in one night. While these two children were being brought into the world, the soul of another patient—a girl who had been shot in the chest by a stray bullet the morning before—passed into the beyond.

During all of this night fire was also raging, and again the patients were clothed, ready to be moved at a moment's notice. The fire was finally extinguished, but not until after the entire business portion of the city had been burned. Fortunately the fire never reached our compound. On Monday, the 28th, the compound of the Roman Catholic Mission was looted, and almost everything that could not be carried away was destroyed.

All day Monday we were busy operating. We had not time to be tired or sleepy or even to think of our troubles. When Monday evening came most of us feared that our time had come to be visited by these robber soldiers, and we feared that we would be sitting, homeless, out somewhere on the hills the next morning. *But our Heavenly Father willed otherwise.* By 11 o'clock P. M. things had quieted down very much, and most of us got some sleep for the first time for several nights.



SURGICAL WARD, MISSION HOSPITAL. OPERATING ON A SOUTHERN SOLDIER. MISS TRAUB, DR. YAO, DR. YOUNG.

The Display of Real Heroism by Our Missionaries

STUDENTS BURYING THE DEAD.

The story of the work and experiences in our hospitals would fill pages. In our Mission Hospital there are patients everywhere, even lying about on the floors. The Wen Miao and a portion of the Changsha Guild Hall have been converted into emergency hospitals and are being rapidly filled up with patients. Dr. Adams, Dr. Beam and three Chinese doctors; Misses Traub and Myers as chief nurses, together with a lot of Chinese nurses; also Misses Ammerman, Hoy and Firor, have been trying to cope with the situation. Wednesday and Thursday squads of the Lakeside Red Cross boys have been out burying the dead who are lying about the streets and the nearer hills. It is noteworthy that our Lakeside Red Cross boys who have been on various battle fields and have been under fire several times, as well as those who spent themselves so freely fighting the fire, have all reported safe, and groups of them are still working as intimated above, searching and burying the dead.

EDWIN A. BECK.

OUR MISSIONARIES FIRED AT.

Well, on and off for many months now, all kinds of rumors have been current and north and south China have been in a ferment and the climax came to Changsha, Ichang and

Yochow. The southerners captured our city about a month ago, and the northerners before leaving it looted and set fire to the city and what was left the southerners finished. Oh it was terrible! Yochow is practically wiped out. Mr. Owen trained a squad of students for Red Cross work and he and the squads and others in the city tried to quell the fire but were told they would be shot if they tried any such thing. They went on in spite of the bullets and turned the fire from our building and they stand as a monument of God's saving grace. Here in Lakeside William Reimert and I were fired on by a retreating northerner and had a narrow escape. Dr. Hoy went to town to see Gertrude and had bullets whizzing all around him. My husband was out at Linchang with the squad previous to the capture of Yochow and for two hours they were under fire. They respect no flag on any boat. Steamers have been fired and lives lost.

MOLLIE A. OWEN.

ALL OUR WOMEN AND CHILDREN FLED.

The past week the southerners continued to lose, the northerners kept coming nearer and nearer. Every day wounded southerners were brought in, some put in the Military Hospitals, some in the Red Cross and our own foreign hospital stacked full. On Saturday



EMERGENCY HOSPITAL STAFF.

Miss Firor, Miss Myers, Dr. Adams, Miss Traub, Mr. Heinrichsohn in Red Cross Uniform, Miss Ammerman, Dr. Young, Miss Gertrude Hoy and Dr. Iao.

about midnight came a telegram from the Custom's Port of Yochow informing us that an American gunboat had arrived to take "women and children." We took it for granted that it referred to the women with children. Early Sunday morning two of our men went down to interview the captain, and brought back the word that all were requested to go. We girls, nurses and teachers, refused to go unless ordered out and signed a paper absolving him from all responsibility for our safety. The reply to this did not come till seven o'clock and said that we must come. So we stayed up all night and packed. Each one was allowed a small trunk and suit case. The captain later explained his position, and we can clearly see his point of view, but it was so hard to leave. We left in the dark at 5 A. M., coolies carrying lanterns and baggage, and when we reached the shore the row boats had to be bailed out; just as soon as we were on the gunboat it sailed a little after 6.30.

So here we are in the U. S. Gunboat "Monocacy" on the way to Hankow where we take a steamer for Kiukiang to go to Hankow. We have passed many boat loads of northern soldiers going southward, and at one time saw a whole company marching single file along the river bank. On March 20th, word came that the southerners had been defeated at Yochow and had burned everything that was left of the city as they retreated; also, that the foreigners were safe. We take for granted that our compound was not burned.

MARION P. FIROR.

MADE THEIR ESCAPE AMID DIFFICULTIES.

You can be thankful that you are out of all the exciting times we are having here at Yochow. The northern soldiers are expected back again, and they are determined to take the city, so the Consul advised women and children to leave. I do not like to leave and I do not think I would if it were not for Marguerite. We went to the port last Saturday and expected to take a Japanese steamer which was expected to leave early Sunday morning. It never got in till 8 o'clock Sunday evening, and then they were so full of passengers that they refused to take us so we had to stay another night and come back in the morning. I must tell you about our trip to the port on Saturday. We left Lakeside at noon on a big red boat. We stopped in town for the rest of the folks, but they were not ready to go with us, only their baggage. Just a short distance out from Yochow the boat struck a rock, but no one seemed to think much of it till we noticed the water in the part where the beds are and found the bottom was full of water and the things that were under the beds were all wet. The water ran out of the boxes and trunks when they pulled them out. We were just sick over it.

All the boats going up and down the river are fired on so we do not know what one will get into yet, but our trust is in Him who careth for His own.

MARY REIMERT.

PACKED IN THE BOAT LIKE SARDINES.

The Commissioner of Customs very kindly took us in and we waited till Tuesday, when a Japanese steamer came into port convoyed by a good-sized gunboat. Talk about being packed in like sardines. That boat was packed better than a sardine tin. We could hardly get aboard and had great difficulty getting our baggage on board. The first class saloon was filled and five Japanese and two Chinese had no cabins, so the Becks shared the saloon with them. We spread our beds on the settees and the children slept, but between the cigarette smoke and fear of rolling off on the floor I did not sleep any. Our dear old Chinese nurse sat by the side of the twins all night and kept them in bed. The boat did not leave till daylight, as the most dangerous place was just three hours below the port.

IRENE POLING BECK.

FOOD IS SCARCE.

Owing to these thousands of soldiers in town, and the fires, food is very scarce, every bit being grabbed up for their use. When the northern troops were here supplies were sent in to them by the central government, but there is no one to do it for the southerners, and as the entire business section is entirely burned out, I fear that there will be a year of much distress and suffering.

PRAISE FOR CHINESE CHRISTIANS.

In speaking of the work done during these two, now nearly three weeks, we must not overlook the faithful work done by the Christian Chinese. In the hospitals and in the refuge work they rendered valiant service. In going out to search for injured men and in bringing them in the boys from Lakeside reflected much honor upon themselves and the school. A number of the non-Christian men of the city also gave much time and energy to the work we have had in hand.

GETTING BACK TO YOCHOW CITY.

THAT our missionaries in China are no slackers is seen from the way they have faced dangers to get back to the work. Dr. Adams and Mr. Beck made their return from Kuling amid the burst of shells over the fighting armies. They arrived at Yochow City just in time to see the Hunan portion of the southern army on its way back to Changsha after its defeat in the region of Lin Hsiang, where we have an out station and

a day school. This was the end of the withdrawal of southern troops from that region, the general blew up his headquarters and got away, turning over stores of rice, etc., to Mr. Heinrichsohn for Red Cross work. The retreat had put the people of the city into a panic, they fled for refuge, ten thousand of them, to our compound where they found shelter and food.

Mr. Beck writes, in their trepidation, members of families got separated and lost. One young mother came here hunting for her eight months' old baby girl. A baby boy of about that age was picked up along the railroad and carried to the Mission compound in Yochow. A foster mother was found for it, while proclamations were put out for the recovery of the mother. It was a common sight to see mothers dragging children by the hand; fathers carrying pole and baskets,—a baby in one basket, and rice in the other; chasing the family ox with the family bedding on its back.

"Lakeside school is going on in spite of the difficulties. We are managing to get rice and some vegetables for school purposes. Mr. Owen returned the day before yesterday. A number of students and myself have been for a week or more on night duty as watchers. Girls' School in town has been going on under the supervision of Mrs. Heinrichsohn and the Chinese teachers, while the battle was on last Monday, the girls were calmly reciting their arithmetic! Though the Girls' School was struck by a number of bullets, and a shell burst not far from the compound, only one man, a refugee, was injured. It is quite remarkable how safe all of us, including our Chinese helpers and adherents, have been kept through all these dangers."

In a letter from Mr. Reimert he sends the cheerful news that all the ladies are back again in Yochow, and that quiet reigns in the city. Let the voice of thanksgiving be heard in all churches that the Lord has so graciously preserved the lives of all our missionaries.

FIRE DESTROYS BUILDING AT LAKE-SIDE.

Dear Dr. Bartholomew:—

It is with a sad heart that I write you the fact of the loss by fire of the dining-room and gymnasium of the Lakeside Schools. This unfortunate event took place last night between 12 and 1.30. The fire started in the basement, where during the last three weeks carpenters have been working on 100 desks to replace those that were lost when Yochow City was looted and burned. When the fire was discovered the flames had made too much headway for us to fight them. We could only address ourselves to the protection of the adjacent buildings. At one time it was feared that the large Recitation Hall and my residence must be lost, too; but we were spared this loss. The building was insured for taels 2500. We may experience some difficulty in obtaining this, as, no doubt, the men were careless in smoking before they left yesterday. The fire must have been smoldering a long time before the outburst.

WILLIAM E. HOY.

NOTE.—Boys are now eating in the passage-way of the Hoffman Hall Dormitory. It is hoped that we shall get insurance, so that the building can be restored.

A Challenge to the Church for Help.

AFTER reading the tragic story of the loss of life and property by the Chinese at Yochow City, and remembering that the lives of our missionaries and most of our property was saved, is it not fitting that the Board of Foreign Missions, in the name of our China Mission, make an appeal to our liberal-minded and warm-hearted members for additional funds to help pay for the extra expenses that we will be subject to on account of the rebellion in Hunan?

AT the recent meeting of the Executive Committee, the Secretary was instructed to appeal to our pastors and people for a Fund of Fifty Thousand Dollars to meet the present war emergency in China. To rebuild the main street chapel and the day school in Yochow City, the Dining Hall and Gymnasium at Lakeside, to pay for the Hospital expenses, the enforced flight of our missionaries to Kuling and many other outlays of funds, not to speak of the alarming loss by exchange, we can safely count on needing, at least, an extra Fifty Thousand Dollars.

If we fail to provide this fund now it only means to add to the deficit. Surely we can do as well as other denominations, who avoid deficits by larger giving.



NIRAZAWA SHIGE AND HER SISTER HISA.

SENDAI, JAPAN, Jan. 24, 1918.

Dear Friends:

Here are two dear little girls you ought to know—Shige and Hisa Nirazawa. They are in our Reformed cottage at the Interdenominational Christian Orphanage, or "Jesus Home," as the children have named it. They came to the Orphanage three years ago and have been supported all this time by some dear sisters in North Carolina Classis. The sisters who are supporting these little girls, I know, are happy in the sacrifice they are making to help these little ones.

Their father and mother died and left them with their grandfather, but he being utterly unable to work, an aunt of the children, only seventeen years of age, tried with her small earnings to feed the four of them, but the burden was too heavy, and she begged some relatives in the southern part of Japan to take the children, but they refused to help, because their parents were Christians and because the ones that had them would not give up their faith—Jesus. The pastor of our Church in Kamenoyama then asked that we take the little ones in the

"Jesus Home." Because of the sacrifices that were being made for these dear ones, they are now very happy, well fed and well clothed. Could they have seen them at Christmas time take their part in the Christmas service it would have done their hearts good to see the wonderful joy on their faces.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. St. Matthew 10: 42.

A. M. SCHNEDER.

Reinforcements Needed for Japan.

DR. JAIRUS P. MOORE.

In certain quarters the opinion still prevails that missionary work in Japan is nearly finished; whereas it is only fairly well begun. Until differently informed, people are apt to get the idea that since Japan is now a civilized country she no longer needs missionaries, because she is already pretty well evangelized.

If civilization and Christianity were synonymous, then it might seem true that reinforcements were no longer needed. Unfortunately, such is not the case. There are several cogent reasons why missionaries are needed, and needed *now*. First, by the most careful and painstaking investigations it is found that 80 per cent. of the population are rural, and that only 90 per cent. of these are as yet unreached. According to this calculation, 40,000,000 of the 55,000,000 population are without the Gospel.

To cope with this large number—to bring to them the Gospel—there are at present about five hundred missionaries, of whom only 240 are ordained men. "What are so few among so many?"

The native church, though fairly well organized, is not able to reach this mass of unevangelized humanity. She is only a "tiny craft in this maelstrom of teeming multitudes steeped in idolatry, ancestor worship, and the greed of gain." These reinforcements are needed *NOW*. Japan is religiously at the parting of the

ways, and is earnestly seeking the *right way*. The next quarter century will determine whether Japan will be a civilized Christian, or *non-Christian* nation. From this viewpoint the issues at stake are something tremendous. For Japan is, as some one truly says, "the rudder to the ship of Asia"; "whither she goes, or points the way, so, most likely, will the continent of Asia go." "She will either be the great foe, or the powerful ally in the Christianization of Eastern Asia. She is the strategic nation of the Orient and dare not be overlooked in sending out the necessary reinforcements at the earliest time possible."

A Plain Talk About Japan.

(This is part of an address given by our missionary, Dr. Christopher Noss, at the chapel service of Ursinus College, April 18.)

ONE can read between the lines of Paul's epistle to the Romans. Paul was tempted to be afraid in Rome. Rome was proud; Rome was capable; Rome was contemptuous, and so with Japan. She is proud; she is capable; she is contemptuous toward Christianity, but "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Our Christian religion is as much confidence in men as it is confidence in God; yet when you cross the Pacific you will hear in the salons of the steamers, as you hear in the lobbies of the hotels, one chorus of remonstrance against all missionary efforts. Why is this? Is it because these people have no confidence in God? No, but the objection arises from the unwillingness to acknowledge men the world over as brothers. I want to repeat something that you have undoubtedly known, namely, that Christianity is essentially a religion of humanity. There are other religions—Mohammedanism for instance—that teach the absoluteness of one God, yet Christianity is the one

religion that teaches the brotherhood of man and the fatherhood of God. God is a father. He represents the highest human ideal and we are the children of God. We are all brothers. And there is no way out of the relapse into savagery which we are experiencing in the world to-day but a disposition to believe in men.

We missionaries love the Japanese and trust them implicitly. They are a most progressive race, and this is evidenced by their desire to know more about the more civilized nations. There are not a score of men in the United States who can read Japanese literature, yet there are tens of thousands of Japanese who can read English books; and the peace that exists between Japan and America to-day is not due to the Americans—it is due entirely to the Japanese. We are reading dreadful accusations against the Japanese in our newspapers, but none of these reports are true. It has been said that they wanted to get into Siberia. This is not true. It is not true that they want our Pacific coast. Nor do they want to send immigrants here. The Japanese government has no desire to lose their most daring and most efficient men and women, because they do become Americans after they once arrive here. What do the Japanese want? They want to be recognized as our equals. When we can get that we can do anything with them; and there is no reason in the world why we should not consider them as our equals; in some respects they are even our superiors. The Japanese are far superior to the Americans as food economists and it would be well if this country could adopt some of its methods in dealing with the living problems of to-day.

North Japan, where I have my headquarters, is a very hard country in many respects; yet in a land 300 miles long and 100 miles wide—30,000 square miles all told—five-sixths of which is very mountainous, 7,500,000 Japanese live. Two acres of land is allotted to each family, one acre of which is devoted to the culture of rice, which is the chief



REV. EMIL BUEHRER.



MRS. EMIL BUEHRER.

crop. Rice is served at every meal and is the main diet the year around. Another tempting dish is pickled radish. This is somewhat similar to sauer kraut, only raised to about the fourth power. Then to go a step farther you may at times get a few beans to eat with your rice. Fish and chicken also relieve the monotony occasionally. We Americans think it awful to have a wheatless day once a week or a coalless winter; but in North Japan every meal is wheatless, meatless, milkless, butterless, and every winter is coalless. How do they manage? you ask. They wear padded clothing. If they need to do any work they have a little fire-box in which some charcoal is burned. For the children they have a sort of brooder. A hollow stone is sunk in the floor and charcoal is placed upon it. Wire netting is placed over this opening so the children cannot burn themselves. This method of heating is very inexpensive, for with a few cents an entire family can keep comfortably warm. At night the family will arrange

their beds like the spokes of a wheel around this fire-box.

We Americans are living extravagantly. We are living at the expense of the rest of the world, yet there are those who become frightened at the Asiatic races. "We must keep them in their places," they say. The time has long since passed when we could reasonably take such an attitude. This is the Kaiser's doctrine; it is not the doctrine of Christ. I feel personally that we should get in closer touch with our neighbors across the sea, for they are farther removed from savagery than we think they are.

Passports for Japan Must Be Viséd Here.

Japan has informed the United States that Americans going to Japan must have their passports viséd by a Japanese diplomatic or consular office in this country before leaving. It is a war-time measure which has been adopted by practically all the co-belligerents.

Our New Missionaries for Japan.

We rejoice in being able to publish the good news that Rev. and Mrs. Emil Buehrer, of Oshkosh, Wis., will go to Japan to engage in evangelistic work. Mr. Buehrer is a graduate of the Mission House College and Seminary. Mrs. Buehrer is a sister to Rev. Ernest Flederjohann and to Mrs. Rev. William A. Settlage. These young people are well qualified for work on the foreign mission field. It has been a desire with them to serve the Lord among the people who are in greatest need of the Gospel. They have done well in being willing to cast in their lot with our workers in Japan. Providence permitting, Mr. and Mrs. Buehrer will sail in August for Yokohama. The prayers of many friends will follow them.

Book Reviews.

The Land of Deepening Shadow Germany at War. By D. Thomas Curtin. George H. Doran Company, publishers, New York. Price, \$1.50 net.

Of the many books that have been written during the period of the great world war, we know of none so informing as this volume. The author describes in a calm and dispassionate style the motives and methods of the German Government prior to 1914. He shows how the preparations were made for a war on a gigantic scale, and how the people have been unwittingly held in check by the iron rule of the Kaiser. The longer one reads, the deeper the shadow grows. Most captivating is the first chapter, in which Mr. Curtin tells how he got into Germany. He declares that a traveler could take only three things containing printed matter, viz.: railroad tickets, money and passports. He points out the evil effects of the military spirit on the family life, the tendency being to elevate the man at the expense of the woman, and to train the boy of six to be a soldier. In twenty-eight chapters this journalist lays bare the inner workings of the German mind, and he avers that "there was perfect unity in the joyful thought of German invincibility among the people, easy and complete victory, plenty of plunder, and such huge indemnities that the growing burden of taxation would be thrown off their shoulders." The book is well worth a careful perusal.

The Human Element in the Making of a Christian. By Bertha Conde. Publishers, Charles Scribner's Sons, New York. Price, \$1.00 net.

Those who know the author of this deeply spiritual book need not be told that in its nineteen chapters are found the sanest views on the winning of souls for Christ and His kingdom. The single aim of this untiring worker, among the young women of our land, has always been to point out the essential elements in being a Christian, as well as in the making of a Christian. There are three main divisions

in this book: "The Challenge to Service," "Guiding Principles," and "The Application of These Principles to Types of Religious Experience." Following all the chapters are most helpful Bible studies. Throughout the book one feels the fervor of a consecrated soul, as also an earnest attempt to make Christian workers bold and fearless in their efforts to bring others to the Saviour. The obligation of every Christian is thus tersely stated: "That we be what we ought to be, and bring others in touch with the source of our life and victory." The book has as a sub-title, "Studies in Personal Evangelism," and we can heartily commend it to all who seek to save the lost.

The Fight for the Republic in China. By B. L. Putnam Weale. Publishers, Dodd, Mead & Co., New York. Price, \$3.50.

To be told in the preface among the very first sentences, "This volume tells everything that the student or the casual reader needs to know about the Chinese question," should inspire confidence in the author, and make one feel that he must be in a position to speak with authority. Mr. Weale has spent most of his life in China, is in perfect sympathy with the Chinese, and therefore should know all about them. His books on the political and romantic phases of China have had enormous sales, and it goes without saying that this latest volume from his facile pen will be widely read. There is a vast mine of information in regard to the struggle for the Republic in China. It is a semi-official presentation of China's case to the world. Yuan Shih Kai he pictures as an enemy to the cause of democracy in a most pronounced manner. There is a most important chapter on the relations of Japan with the new Republic, with a rather severe criticism of the course Japan has been pursuing against her near neighbor. Dr. Goodnow, who was the legal adviser to the Republic of China, comes into view in a very unfriendly light. Any one who desires to study the present Chinese situation will not go far astray by buying this highly illuminating volume by one of the brilliant writers in the Far East.

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

Editorial.

THROUGH the course of two thousand years the missionary spirit of Christianity has sustained the noblest elements of our civilization. There have been times when its light grew dim, but it has always been fanned again and again into the glowing flame. What a joy to those who gave up to the death of martyrdom, could they today live, feel and see the civil and religious aims for the rights of humanity blended in one supreme conflict. Missions have always lived for the welfare of humanity. Today we fight that the anti-Christian spirit may be abolished from the interrelations of men. Every nation must be brought under the influence of Him who said, "He who would be greatest among you, let Him be your servant." Serving each other, edifying each other, seeking one another's welfare, this is the old, but sure spirit which will save the world.

* * *

HOW foreign such a selfish, destructive thing as the liquor traffic appears in such an objective. The issues of this era are showing everything in true colors. We are going to throw off this useless, deadly thing system, the temper of the time declares the fact to be sure. Women, and sometimes good women in every way, but blind to insidious business, get ready to get out. What do I mean? If you own property rented to saloons, change your tenants now honorably; you will have to do it later in dishonor. Signing liquor licenses, winking at drink, holding a colorless attitude, these are matters of principle now as we have never had them before. Is custom more to you than principle? Are you interested in making the world a decent place in which to live? Are you an American? To be on the shady side with this business is to fight with the Kaiser, pure and simple. If you find yourself in such a place, will you not proceed to extricate yourself at once? Oliver Wendell Holmes said, "It matters not so much where one stands, as in what direction one is moving." Move on.

* * *

A GAIN the matter of summer conferences is brought to the attention of the women of the Church. Chambersburg has had a hearing in our pages, but the editor has failed to secure a woman in the Winona constituency to write a challenge for attendance at this summer school. However, the announcement is published in our department this issue. Why should I go to the extra expense in this unusual time to attend a "Training Camp?" Just because it is an unusual time we must do unusual things to prepare us for unusual service, for the history of war times proves that it is a time of impetus, not retrenchment. All the wars have witnessed the birth of new enterprises, because the mind of the people is open to clear, sober thought. "The Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption, but a ground of appeal in the matter of missionary service."

* * *

The Thank Offering report is one of the best bits of news received lately. Congratulations to all the workers and givers.

"We are called upon by world conditions not only to continue our normal work, but so to shape our educational programs that they will more directly meet the needs of the present hour and of the future." C. S. Macfarland, Sec'y Federal Council of Churches of Christ in America.

Winona Lake Summer School

under the auspices of the

Interdenominational Committee of the Central West for Missions.

June 20-27, 1918.

Winona Lake, Indiana.

THE CHALLENGE. "The Church at home and abroad is confronted by a challenge and an opportunity never exceeded before. We recognize that the spirit of patriotism calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. We cannot escape, however, the conviction that this period of the war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the Church." (From the report of the Committee of Reference and Counsel.)

THE OPPORTUNITY. Greater problems will face the world at the close of the war than the war itself. The Church must be prepared for this great opportunity. William Hiram Foulkes, D. D., of the National Service Commission, says: "If ever summer conferences were needed, they are needed now. It will be vital to the interests of our nation, as well as of our Church, to give proper training to the young people just coming to leadership."

THE PURPOSE FOR SUMMER SCHOOL OF 1918. A deepening of the spiritual life. A new uplift and inspiration. A better training for leadership in the home church as teachers, officers and workers. A new purpose formed for practical service in the world. The Summer School, with its programs for adult and young women's departments, its fellowships with missionaries and other workers provides features which are inspirational, educational, spiritual, social and recreational.

General Information.

Place: Winona Lake, Indiana, is on the Fort Wayne division of the Pennsylvania Railroad. May be reached by the Michigan division of the Big Four and by interurban electrics from all directions. It is expected that the round trip tickets from Chicago will be the same as last year, \$4.50.

Headquarters: For Adult Department, Winona Hotel. Apply to Mrs. H. G. Comstock, Winona Lake, Indiana, for room reservations. A flat rate of \$10.00 will be charged for board and room for the week.

For Girls' Department, "Bethany Lodge." Apply to Miss Nelle D. Stewart, R. 510, Masonic Temple, Chicago, for room reservations. A flat rate of \$10.00 will be charged for board and room (two in a room). *All girls register at Bethany Lodge.*

Delegates who prefer to be in cottages will have no difficulty in securing accommodations in good locations.

Registration: The Summer School registration fee will be \$1.50 for women and young women. For young women this fee covers membership in the Girls' Department. Registration for one day only \$0.35. In groups of ten \$0.25. Delegates may register in advance of the opening of the School by sending in the blank with the registration fee to the registrar, Mrs. C. B. Jackson, 7146 Harvard avenue, Chicago, Illinois.

Literature: The literature exhibit will be found in the lobby of Winona Hotel. Text-books and other literature will be on sale every afternoon. Do not fail to visit the literature tables. Board secretaries will be in charge, and on one afternoon will present a literature exhibit. The best helps on the study books and the latest suggestions on methods will be found there.

Who should attend? Leaders and officers of women's and young women's societies in the local churches. Officers of district and state organizations. Teachers in the Sunday Schools. Leaders of Mission Study Classes. Chairmen of Missionary and Program Committees. Those who need spiritual stimulus in all Christian activities.

Conference Suggestions: The program begins on Thursday, the 20th. Plan to reach Winona Lake in time to make all preliminary adjustments regarding room and board before the opening session at 3.30 P. M. Plan also to remain to the end of the school. You cannot

afford to lose the preliminary work of the school nor the closing impressions of the last meetings. Associate yourself with one of the prayer groups which gather at the close of the day.

Conference physician: Will be on the grounds.

For further information write to Mrs. Washington Laycock, 6437 Green street, Chicago, Illinois, Publicity Chairman.

Regarding the Young Woman's Conference, write to Miss Josephine Wade, 705 North College avenue, Greencastle, Indiana.

Chambersburg Missionary Conference Special Features for 1918.

Bible Classes led by Dr. Floyd W. Tomkins, Mrs. John Y. Boyd, Mrs. H. B. Montgomery.

Lectures on Foreign and Home Text-books: "Working Women of the Orient," "The Path of Labor," Mrs. Montgomery.

Methods for Women's Missionary Societies—Mrs. C. P. Wiles, Mrs. E. C. Cronk, and other leaders.

Methods for Young Women's Societies—Miss Mary Peacock.

Normal Mission Study Class—"Ancient Peoples at New Tasks," Miss Gertrude Schultz.

Foreign Mission Study Class—"Women Workers of the Orient" Miss Anna Milligan.

Home Mission Study Class—"The Path of Labor" (leader to be announced later).

Junior Text-books—"Jack and Janet in the Philippines," Mrs. H. W. Peabody. "Jack of All Trades," Miss May Wright.

"World Reconstruction Through Missions," Mrs. W. H. Farmer.

Girl's Choir under Elsie Stewart Hand.

Addresses by Dr. Warfield, Dr. A. J. Brown, Student Volunteer Representative, McAll Mission, Home and Foreign Missionaries, and others.

There will be social affairs, pageant, rest and recreation, Red Cross work, and inspiration Sunset Service "under the oak."

Important Notice on Statistical Blanks.

A large Statistical Blank is being sent to all Classical and Synodical Statistical Secretaries.

All Statistical reports of Woman's Missionary Societies, Young Woman's Auxiliaries, Thank Offering, Life Members and Members in Memoriam and Mission Bands are to be summarized on this large blank by the Statistical Secretaries of Classicals and Synodicals.

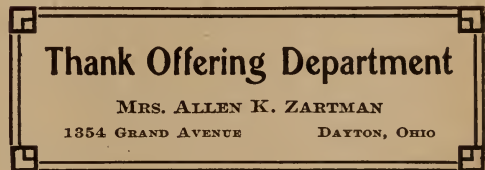
Therefore, it is important and necessary that all department Secretaries of Classis send a copy of their reports to the Statistical Secretary of Classis as well as to their departmental Secretary of Synod. The reports to be in before the annual meeting of Classis. If secre-

taries do not do so then they will take the valuable time of your meeting and secretaries to prepare these reports.

The time for the first year of the triennium in which General Secretaries and Synodical Statistical Secretaries shall get in their reports to General Statistical Secretary, Anna L. Miller, has been extended to July 1st (for first year only). This will give ample time should there be any delay in receiving blanks or reports.

We hope these blanks will meet with the approval and co-operation of all, and ask for a fair trial of same.

ANNA L. MILLER, *Chairman.*



1918 Report of Thank Offering Secretary of General Synod.

In submitting the Thank Offering report of General Synod for 1918 we do so with much satisfaction and gratitude.

First of all we must remember that as a result of the change of the Thank Offering month from March to November we had only a little over six months in which to work. 'Tis true that some societies took eight and ten months, but there were only a very few who did not fall in line with the general plan.

The growth and success of the Thank Offering Department is entirely due to the persistent and untiring efforts of the Thank Offering secretaries—local, classical and synodical.

I want to publicly, as I have often done privately, express my gratitude to them and my appreciation of their co-opera-

tion and faithful service; assuring them that no word of mine will speak so loudly of their work as the actual report which is given below.

A few facts may be of interest:

Total Thank Offering for 1917 \$7501.76
 Total Thank Offering for 1918 8823.60

Increase over last year \$1321.84
 Eastern Synod \$501.57 more
 Ohio Synod 48.85 more
 Pittsburgh Synod 434.31 more
 Potomac Synod 354.57 less
 Synod of Northwest 16.54 more
 Synod of Southwest 154.56 more
 Central Synod 173.28 more
 Interior Synod 227.20
 No report in 1917.

Central Synod has 743 members, used 462 boxes; 281 members had no boxes.

Eastern Synod has 5,070 members, used 1,787 boxes; 3,283 members had no boxes.

Interior Synod—333 members used 97 boxes; 236 members had no boxes.

Ohio Synod—2760 members used 1978 boxes; 782 members had no boxes.

Pittsburgh Synod—1478 members used 529 boxes; 949 members had no boxes.

Potomac Synod—2155 members used 974 boxes; 1181 members had no boxes.

Synod of Southwest—502 members used 279 boxes; 223 members had no boxes.

Synod of Northwest—73 members used 48 boxes; 25 members had no boxes.

Total number of members using boxes—6154.

Total number of members having no boxes—6,960.

Average amount in boxes—\$1.43.

If every member of the Woman's Missionary Society had given a Thank Offering of \$1.43, we would have had \$18,753 for this first year of the new triennium.

The Classical Societies giving the largest Thank Offerings in 1918:

Tuscarawas Classis, Ohio Synod \$541.33
 Miami Classis, Ohio Synod 503.27
 Tiffin Classis, Ohio Synod 486.35
 Westmoreland Classis,
 Pittsburgh Synod 461.23
 East Pennsylvania Classis,
 Eastern Synod, 453.16

Worthy of mention:

Lancaster Classis, Ohio Synod, had 57 more boxes than members.

Annual Statistical Report of Thank Offering Secretary of the Woman's Missionary Society of General Synod of the Reformed Church in the United States for the year ending May 1, 1918.

MRS. A. K. ZARTMAN, Secretary.

1354 Grand Avenue, Dayton, O.

CENTRAL SYNOD.

Name of Society Classes.	No. of Boxes Used	Thank Offering W.M.S.	Thank Offering Y. W. Auxiliary	Thank Offering Mission Band	Total
Cincinnati	61	\$153.20	....	....	\$153.20
St. John's	213	290.80	\$44.42	\$11.80	347.07
Toledo	73	69.17	....	....	69.17
Heidelberg	105	143.22	....	....	143.22
Erie.....	No report.				
Total.....	462	\$656.42	\$44.42	\$11.80	\$712.66

EASTERN SYNOD.

Classes.	No. of Boxes Used	Thank Offering W.M.S.	Thank Offering Y. W. Auxiliary	Thank Offering Mission Band	Total
East Penna....	211	\$453.16	....	....	\$453.16
Philadelphia ..	...	353.86	....	....	353.86
Lebanon	74	102.16	....	....	102.16
Lancaster	154	182.75	\$28.18	....	210.93
E. Susquehanna	52	49.54	....	\$25.00	74.54
W. Susquehanna	98	100.73	....	....	100.73
Tohickon	300	202.95	....	....	202.95
Goshenhoppen..	164	130.40	....	....	130.40
Lehigh .....	...	250.46	36.40	1.70	298.56
Reading	457	214.13	....	....	214.13
Schuykill	126	115.32	....	....	115.32
Wyoming	151	83.33	....	....	83.33
Total.....	1787	\$2248.79	\$64.58	\$26.70	\$2340.07

INTERIOR SYNOD.

Classes.	No. of Boxes Used	Thank Offering W.M.S.	Thank Offering Y. W. Auxiliary	Thank Offering Mission Band	Total
Illinois	6	\$38.23	....	....	\$38.23
Iowa	43	35.84	....	....	35.84
Kansas	30	54.65	....	....	54.65
Lincoln .....	...	79.83	....	....	79.83
Wichita	18	18.55	....	....	18.55
Total.....	97	\$227.20	....	....	\$227.20

SYNOD OF NORTHWEST

Classis.	No. of Boxes Used	Thank Offering W.M.S.	Thank Offering Y. W. Auxiliary	Thank Offering Mission Band	Total
Milwaukee	48	\$98.25	....	....	\$98.25

OHIO SYNOD.

Classes.	No. of Boxes Used	Thank Offering W.M.S.	Thank Offering Y. W. Auxiliary	Thank Offering Mission Band	Total
Miami	371	\$503.27	....	....	\$503.27
Tuscarawas ..	482	508.73	\$25.46	\$7.14	541.33
Tiffin	415	469.49	16.86	....	486.35
Eastern Ohio..	180	243.04	....	....	243.04
Lancaster	258	395.60	2.46	3.11	401.17
St. Joseph....	172	172.27	10.75	13.75	196.77
Total.....	1978	\$2292.40	\$55.53	\$24.00	\$2371.93

PITTSBURGH SYNOD.

Classes.					
Allegheny	68	\$362.98	\$21.33	....	\$384.31
Westmoreland	262	378.13	32.85	\$50.25	461.23
Clarion	73	147.59	....	....	147.59
St. Paul's	54	158.05	10.50	....	168.55
Somerset	85	229.34	....	....	229.34
Total	529	\$1276.09	\$64.68	\$50.25	\$1391.02

POTOMAC SYNOD.

Classes.					
Maryland	302	\$250.36	....	\$3.11	\$253.47
Zion's	59	150.62	....	....	150.62
Mercersburg	...	143.38	....	....	143.38
Virginia	163	203.06	....	....	203.06
N. Carolina	276	188.77	\$7.25	....	196.02
Gettysburg	75	65.90	....	....	65.90
Carlisle	99	73.14	....	....	73.14
Juniata	No report.				
Total	974	\$1075.23	\$7.25	\$3.11	\$1085.59

SYNOD OF SOUTHWEST.

Classes.					
Indiana	51	\$234.73	\$29.59	....	\$264.32
Kentucky	95	90.60	....	....	90.60
Zion's	133	243.92	....	....	243.92
Total	279	\$569.25	\$29.59	....	\$598.84
Grand Total	6154	\$8441.63	\$266.05	\$115.92	\$8823.60

SUMMARY.

Synods.					
Ohio	1978	\$2292.40	\$55.53	\$24.00	\$2371.93
Eastern	1787	2248.79	64.58	26.76	2340.07
Pittsburgh	529	1276.09	64.68	50.25	1391.02
Potomac	974	1075.23	7.25	3.11	1085.59
Central	462	654.42	44.42	11.80	712.66
Interior	97	227.20	....	....	227.20
Northwest	48	98.25	....	....	98.25
Southwest	279	569.25	29.59	....	598.84
Total	6154	\$8,441.63	\$266.05	\$115.92	\$8823.60

Temperance Department

MRS. CONRAD CLEVER, HAGERSTOWN, MD.

THE Temperance forces are now on the home stretch for a saloonless nation. There is no better evidence of the favor of God than that which appears in His guidance of this movement. In a night there have arisen a crowd of auxiliaries which by their number and power confound the wildest dreams of temperance enthusiasts. Business, science, economics and the need of conservation have spoken and with all that this means they have outlawed the cursed traffic. The few enthusiasts of a half century ago have become a mighty army of the Lord, and with His grace are determined to put it out of commission, and forever so far as America is concerned. The Senate and Congress of the

United States, under the powerful pressure of the constituents back home, swung into line with a rush and passed a bill for National Prohibition. President Taft vetoed the bill. But to the surprise of everybody the Senate and Congress passed it over the President's veto.

Since then the movement has become popular, the only trouble has been that there are those who honestly believed that it was going too rapidly if anything. Some of the wettest states in the Union, have fallen into line for National Prohibition with splendid majorities. The water wagon has become a steam roller, and is grinding brewers and breweries into powder. It is a time when all religious interests should request their allies to give thanks, and renew their allegiance to the cause which is evidently the handmaid of religion for bringing in the promised year of Jubilee. The work will not be done until all the states needed to ratify the Nation-wide Prohibition have done so. Our Woman's Missionary Society has done well, and the responses to the requests of the Secretary of Temperance have been very hearty, and as far as possible have been put into operation. The discussion of the subject must be kept up and with redoubled energy, until the movement has gone completely "over the top."

The Benefit of National Prohibition to Home Missionary Work.

THE use of alcohol destroys all the finer qualities of the brain and stimulates the baser qualities; also destroys the power of thinking pure and noble thoughts, God's thoughts.

The church holding the balance of power could destroy the Liquor Traffic if it would, thereby preventing many evils that are born and perpetuated in the saloon and wine parlors. Such as Traffic in girls. Human Souls! Think of it!

When those in high offices in church and Sunday School realize the awfulness of drinking side by side with the sinner in the saloon during the week and on

Sunday appearing in Sunday School and church saying, Yeà, "Lord here am I send me" and turn right about face and say to the world we will no longer attempt to serve two masters, Down with King Alcohol, we will no longer stain the Flag of the Cross, then the Church of Jesus Christ will demonstrate her power and influence.

A boy of 10, a member of my Sunday School class, one Saturday eve while endeavoring to persuade his drunken father to go home, was shocked at seeing Elder _____ of his Church entering and drinking over the same bar at which his father had become drunk and when that same boy saw that Elder next morning teach a class of young men in Sunday School, God alone could tell the boy's thoughts. There are today young men saying if that is the kind of men you have in the Church I am just as good outside. That same Elder is also very much opposed to missions.

The world is asking our grand old U. S. A. for bread and the good women are saving the crumbs for puddings and racking their brains over recipes for making something good to eat out of almost nothing that their childrens' hunger may be satisfied and enough saved to feed the hungry children in Belgium who are crying for bread. And yet the manufacturers of strong drink are continually consuming a large percentage of America's foodstuffs. It is high time our Church "goes over the top" and demands National Prohibition, thereby conserving our foodstuffs that are converted into alcoholic drink. We can do without beer, but we cannot do without food to eat.

We should man our forces for the Prince of Peace with as much enthusiasm and spirit as our nation is for World Democracy. And if we are ever to save the world for Democracy we must destroy the Liquor Traffic which destroys man, both body and soul. Therefore let us keep the "Home Fires Burning" in every sense for our dear boys who are giving their all that humanity may be free from the shackles of Tyranny.

There can be no true democracy in a

nation that gets revenue off a traffic that destroys her very best product, MAN. Our War Department is calling for men of 100 per cent. efficiency, while our Treasury is being swelled by revenue from a traffic that makes our young men 100 per cent. deficient.

Each cantonment is surrounded by a Purity Zone. What are the soldiers of the Cross, representing the Prince of Peace who cannot look upon sin with the least degree of allowance, doing in cities that are too vile in sin for U. S. soldier boys to enter? Surely there is a missionary work to be done. Then let us get busy and secure a Purity Zone around every church, public school, home. Yes, every CHILD by destroying the Liquor Traffic.

The term missions is sometimes applied to the heathen far away, but "we must needs go through Samaria," begin at our door.

When the Church realizes that the overthrow of the Liquor Traffic with its forces of evil is her job and gets busy, then "Thy Kingdom Come, Thy Will be Done, on Earth as in Heaven" will come to pass and the Cause of Jesus Christ will not need go begging for finances.

Mrs. O. P. Foust,
Canton, Ohio.

Living in a Saloonless Town for Twenty-five Years.

TWENTY-FIVE years ago, before the temperance movement had arrived at such proportions as we find it today, and even at a time when it was not only unpopular, but looked upon as a losing contest by a majority of the people, a man with a vision took advantage of his position in the legislature of Pennsylvania to have a bill passed granting to Shippensburg the right of its voters to say whether or not the open saloon should continue to exist in the town.


Since that time, every three years the vote has been taken. An active campaign, previous to the election, by the temperance people and an all day prayer meeting by the Christian women of the

town on election day, have so influenced the voters that local option has each time carried by increased majorities. The question frequently comes up—what are the advantages of living in a saloonless town? To one who is familiar with conditions before and after the abolition of the saloon there is no question as to the beneficial results. Being such a small dry territory and surrounded by towns easy of access which abound in open bars, it is almost impossible to prevent the importation of liquor and the illicit selling of the same; but the good people of the town try to hold such violations under ban. There are those who advance the criticism that a town would be better with a well regulated hotel, but we say emphatically *no* to such a statement. There has been a decided improvement from the days when without interference, intoxicating drink was freely sold and drunkenness was not regarded with such disfavor and reproach by the general public as it would be today. The testimony of older residents is that a quarter of a century of temperance has been better than a whole century under the rule of the rummies, which is evidenced in a material way by the homes and industries that have been established.

Few towns of its size have as fine church buildings and a larger percentage of members. The Sunday School attendance has always been the pride of those

most interested in the training of the young. In the days before local option a woman or child would have to cross the street in the neighborhood of a saloon to escape hearing profanity and vile language from men under the influence of strong drink standing about the doors. Street fights were a common occurrence. It was the usual thing, especially on Saturday evenings, to see several or more "drunks" escorted to the town lock-up because of disturbing the peace. Such occurrences are rare today. Wives and mothers testify that in the days when the husband and father had easy access to a drinking place there was often want in the home. Now it is very different. Those who take a sane view of the situation will say we have a cleaner, safer and better town without the saloon. Many of our boys and girls have never seen a saloon. A lady coming from a "wet" town, says: "It is the greatest comfort to walk down the street and not be confronted with the horrible sign and all it represents." May we labor and pray for bone dry prohibition. May our voters pledge their support and vote for men who stand squarely for ratification so that at the next legislature the stigma of disloyalty to this great cause which stands for the protection of childhood and womanhood shall be removed from our grand old state.

—JENNIE S. CLEVER.

"**ind together your spare hours by the cord of some definite purpose and you know not how much you may accomplish.**

Gather up the fragments of your time that nothing be lost."

WILLIAM M. TAYLOR.



DEVOTIONAL



SCRIPTURE—II Timothy, 2: 1-15.

KEY WORD—*Loyalty.*

IN the same century in which Paul from his Roman prison wrote the charge of loyalty to the young preacher Timothy, Mt. Vesuvius, harmless for unknown ages, burst forth with violent fury, burying beneath its hot lava and burning ashes the fair cities of Herculaneum and Pompeii. For generations the real site of Pompeii was lost. At last it was found again, and men began to excavate its ruins. Strange things they found there, buried for centuries. They found traces of life suddenly halted; life at its flood tide, held up, seared, scorched and burned to embers. Everywhere lay ghastly skeletons, and all of them told the story of the hasty and vain flights to escape the rain of fire. Some of them were overtaken at the very gates of the city, almost safe. Significant among all those signs of haste and flight, the excavators found at one of the city gates the body of a Roman soldier, clad in full armor standing upright at his post. Here was no panic, here no flight, no haste. He was a Roman, and a Roman was no traitor. He must stand by his post until the hour of relief struck. Before that hour came, the pitiless fire fell, but the Roman soldier stayed. He was a Roman; he must be loyal. And there he stood, while about him rose the shrieks of the dying and past him rushed the ceaseless stream of citizens. There he stood, grimly loyal to his post, until the fire burned out the dauntless soul it could not quell. What a figure for the ages to copy! Where is the sculptor to immortalize that figure of loyalty among the monuments of the world, for men can learn its lesson now?

From the land that produced such men as this, Paul wrote to Timothy, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." It was a timely admonition. It was a serious matter to be a loyal Christian in those days. Nero's terrible persecutions were on; men were being crucified, sawn asunder and beaten for the faith, then still so much in its infancy that it had not been tested by time. There were only a small number of followers, and the loyalty of each one was imperative. It was infinitely easier to be disloyal and save one's life. We who live in a land where Christian principles predominate, where we have the impetus of millions of fellow followers and freedom of worship, can scarcely comprehend what it meant to the early Christians to be loyal. In addition to the persecutions, they had to contend with a great restlessness in the minds of men. Those were days of changing philosophy. There was a great deal of doubt and Gnosticism. Men were not sure what they believed. It was easy to swing from one creed to another. More than that, Paul, the great leader of the Christian Church, was imprisoned at Rome. The end of his career was near. What effect would his passing away and leaving the Church leaderless have? Would it not be well to get out from under the pending wreck in time? Timothy was to become a Christian leader and Paul was greatly concerned about the young preacher's faith and devotion. He felt he needed to be admonished to be loyal.

The Christians of to-day likewise need the message of Paul to Timothy. Is our age more conducive to loyalty? Has treachery to Jesus Christ become more difficult? Nero is dead, and Christianity world wide. Days of hairsplitting over religion are past, and faith is swinging back to simpler things. Paul is gone, and the Church still lives. But other days have taken the place of these. We have so many diverting influences. Life is so full of trivial things, in society, in fashions, in literature and in daily pastimes, that the temptation is strong to neglect the kingdom in order to hunt butterflies. Consider, too, the swift pace of the modern world. All men and women are like Jehu of old, who "driveth furiously." The Kingdom is a thing of growth and not a product of human skill. It therefore needs time, and men are prone to hasten away because Christianity is "too slow." We are also addicted to the passion for change. These are days of "itching ears" for the new isms and ologies and false doctrines. We are restless for other scenes, eager to displace old creeds with new ones. But the Kingdom is the same yesterday, to-day and forever; its ministry changing to meet the needs of to-day, but its heart eternally the same. With humanity in such a mood it is difficult to be loyal, and our faith must be strong to stand in such a storm and trial. We need to hear it shouted from the hilltops, "Loyalty, loyalty to Christ."

Christianity's loyalty is seriously affected by the present world war. Men are asking, Can Christianity be true and this war be in her midst? Have not our very foundations crumbled beneath us? Is not Christian Europe the scorn of the heathen world? Shall we continue allegiance to a religion in which such terrors are possible and permitted? We need for our age the solemn counsel, "Be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ."

Fortunately we have from Paul's pen more than the admonition to loyalty. We have

some signs that point to the way of loyalty. He tells Timothy how to avoid the danger; how to remain true. Here is one of them:

(Verse 4) "No man that warreth entangleth himself with the affairs of this life." If you would be loyal, avoid entanglements. How akin that sentiment is to the words of the Lord, "No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other." Loyalty is possible only with single-heartedness. The man entangled cannot be loyal to his master. It is as though, lingering on his mission, he stopped to loiter a while on the shore to examine the nets lying there. Before he is aware of it he has become hopelessly snared and entangled in the meshes of the net and his mission must go unfulfilled. He cannot be loyal. To be loyal keep away from the nets.

In verse 8 Paul writes another guide to loyalty, "Remember Jesus Christ." Can you keep Jesus Christ in mind and be disloyal? That Roman guard in Pompeii was loyal; even the glare of the fire, the incessant flight of the people and the nearness of death itself was not able to make him forget his emperor and his honor. He remembered, and remembering, remained loyal. The Psalmist has written beautifully, "I have set the Lord always before me. I shall not be moved." As though it were a picture of his Lord that hung in his room, and as he looked upon it he gained strength to be true. So was the man who, in an evil community, hung in his room the picture of his boyhood home, and ever when the temptation came, or evil thoughts crept into his heart, he would look up at the picture, and remembering the innocence of his boyhood, and the love of his mother, remained loyal to his manhood. "Remember Jesus Christ." Set Him up before you and you shall not be moved.

One other help do we find, in the 15th verse, "Study to show thyself approved unto God." Let us interest ourselves so thoroughly in our Christian faith that we will be very busy planning just how good a Christian we can be. You will find less difficulty in being loyal if you "study to show thyself approved." Loyalty demands a constant exercise of godliness. Lack of Christian exercise is often the secret of Christian treachery. We must not be onlookers, but have a definite part in the work of the Kingdom. Jesus said, "Search the Scriptures." A more frequent use of our Bible will make us not only better acquainted with, but more loyal to God's Word. "Study to show thyself approved," and you will be too much interested in the culture of your soul to be disloyal.

Let us be loyal! Christ was faithful unto death. Paul was loyal in the very shadow of death. Are you and I loyal? Oh, it means so much! Every individual counts, no matter how small his task. A musical director quickly detects the absence of his most insignificant instrument; a chorister misses his weakest voice; the commander of an army notices the failure of his most insignificant private; one brick or stone missing in the wall can wreck a building. Whatever your task, be it ever so small, be loyal. Loyal to the church service, loyal to the prayer meeting, loyal to the choir, loyal to the class you teach in the Sunday School, loyal in the pew, loyal regardless of weather or convenience.

God helping us, let us endure hardness as a good soldier of Jesus Christ.

SUGGESTIONS.

Make this a special consecration service. Have members quote verses of consecration from the Bible, and adopt one as the slogan of the meeting.

Use consecration hymns.

Have a circle of prayer with loyalty as the keynote.

Brief summaries of early missionaries' lives would be inspirational.

LOYALTY.

"From over hill and plain,
There comes the signal strain,
'Tis loyalty, loyalty;
Yes, loyalty to Christ."

What a day for loyalty!

The stress and strain is upon us. Every loyal citizen feels it and is answering with his thoughts and his deeds more than with his words. Someone has said war brings out the worst and the best in humanity. Examples of this truth are available on all sides throughout the world. Loyalty to a cause brings out the best in a life, if that cause is noble and just and true. One of the sad things at the present time is the intense loyalty of the German people to an emperor of wicked and cruel designs. On the other hand, there are thousands and millions of people just as intensely devoted to the cause of unselfish welfare for the weak and helpless, that they may be protected, guarded, uplifted into the strength of the strong.

This era of time in which we live now is remarkable in this: that there is a recognition of the practical identity of the aims held by the civil and religious worlds. We have always

been thrilled by the pledge to our American flag claiming our allegiance to that emblem which represents our civil freedom. The Christian Conquest flag has never failed to grip our hearts because it reminds us of the sacrificial price paid for our religious liberty. This unity of ideals in civil and religious realms has found an emblem which represents to us the combine—the Service Flag binds them both together, making the objective of all our endeavors clear and single, calling for a loyalty of the best blood in a Christian nation. Hear the new salute:

*"I honor our Service Flag and those whom it represents;
I pledge loyalty to the cause for which it stands;
One world family, one brotherhood, with God, the Father of us all."*

The *Ohio Sunday School Worker* comments in this fashion: "'I' makes the salute a personal matter; 'honor' indicates the high esteem in which we hold the Service Flag and those whom it represents. 'Our' gives the salute a personal touch, since every Service Flag is peculiarly representative of a single firm, corporation or society. The pledge of loyalty to the cause for which it stands calls for the elements of character at the home base that will make Christian soldiers. The cause is indicated more definitely in the last phrase, 'One world family, one brotherhood, with God the Father of us all.'"

A holy purpose and a well-defined objective must be ever kept before us, and in the last analysis our aim is to bring in a new day when, by the applications of the principles of Christianity, such international relations will be effected as will make of all peoples of all nations one family, a world democracy under the dominion of Christ.

SUGGESTIONS.

Use the June meeting to present the observance of Flag Day. Though Flag Day occurs June 14th, your regular meeting may contain the same elements of patriotism.

Encourage loyalty to all forms of war work and urge the support of the Church and its missions, for to allow the activities of Christianity to lapse, is to distance the day of safe democracy with its peace. Not until international relations rest on Christian principles will the world be safe. Every nation must be brought to this basis.

The Meeting for June.

SCRIPTURE THEME—*Loyalty*. II Timothy 2: 1-15.

KEY VERSE—"The things that thou hast heard . . . the same commit thou to faithful men who shall be able to teach others also. . . . Therefore endure hardness, as a good soldier of Jesus Christ."

TEXT BOOK—"Missionary Milestones," Chapter IV, "The Road of Strong Hearts."

AS the population of the new world grew in the Eastern States, brave pioneer men and women moved westward. Everywhere throughout the Middle West churches and schools, milestones of Home Mission history, speak of the thought and work of loyal Christians. With the occupation of all the States in farms and villages, railroads and commerce, it would seem that the last frontier had been reached. But there are many sections where there is not a church nor a pastor. It takes a good soldier of Jesus Christ to man such a field. He must live the pioneer life among a pioneer people. The pioneer home missionary is called upon to endure hardness. Often he lives in a tent during summer, and occupies a homesteader's shack in winter. His parish may be a whole county. Remote from a doctor, a dentist, or drug store, he must bring up his family under many anxieties. It is indeed a "road of strong hearts."

We present in this number pictures of the life of our home missionaries Rev. and Mrs. Charles H. Riedesel in their frontier work in Idaho, also an incident which illustrates the need of workers for the unoccupied fields. Let us pray that more laborers may be called to this work.

In the Northwest Country.

BY GERTRUDE M. COGAN.

On an itinerating trip through a lonely section of our Northwest, I met with an incident that will never leave my memory. It was in mid-winter, about thirty-two below zero. I arrived one day at a small town, not knowing a soul in it. Being so cold, I knew I must get under shelter before doing any calling among the people. There were two hotels, very uninviting in appearance. I asked an honest looking person which of the two was the better, and I went to the one he said was "best for a lady." I asked the proprietor if he had a warm room. He said he had, and led the way to it. When the door was closed I began to look for the heat, for I was very cold. I found no register or other service for warmth, but finally noticed that the chimney was on one side of the room, so took it for granted that this classed it as a "warm room."



HAULING THE MISSIONARY'S SUPPLY.



OUR TWO OLDEST BOYS.

I scarcely was settled when wild language and cursing reached my ears. When I spoke to the maid about it she said: "Oh, he swears awful." "Who, the proprietor?" "Yes; and he has the worst temper I ever saw. One day when he was mad at her he grabbed up their little kid and threw him at her. I thought he'd killed the youngster. I pity her so, that's why I stay. If it wasn't for his wife no girl would stay here."

With the impressions that this put into my mind I began my weary watch and wait to somehow, in some way, witness for Christ in that house.

Between times, when I was not out calling in the town, I was of course here in the hotel. I seldom saw the proprietor, and when I did get a glimpse at him there was no opportunity to talk to him. Once as I was returning from the most wretched breakfast I think I ever was forced to eat, and was about to ascend the stairway, a pitiful sight met my eyes. A young man was crawling down the stairs on hands and knees. He was without feet, and the fresh bandages indicated a recent operation. He answered my greeting with a grateful smile and crawled on out to the dining room. I eagerly waited to ask the maid about this poor cripple. And this was the story:

This boy had come from Denmark about three months before. A "real estate" man had induced him to come to this section and also induced him to give him all the money he had, one hundred dollars, to "invest" in land. The young man then got work with a gang of threshers and went with them to thresh grain on the lands about thirty miles south. The men of the gang were rough and made this new immigrant the object of their coarse jokes. He was a pious Christian boy and bore it with patience. This only stirred up more persecution. They became bold and tormented him. He went behind the stack and knelt in prayer. Finding him in this attitude, they were hilarious in their uproar of fun over it. The young man could stand it no longer and left, starting to walk the thirty miles back to town. This was early in the morning. About eleven o'clock snow began to fall and it grew very cold. When hungry he stopped at a house and asked for food and a chance to rest. The women evidently were afraid, not knowing his language. They shut the door against him.

He trudged on, the snow getting deeper and deeper, and stopped again whenever he saw a house, to ask for food and shelter for the night. But each time he was refused. I think surely because the people did not understand his tongue. It seems impossible that they would turn him out in sheer hardness of heart.

ABOUT THE TWO PICTURES ABOVE.

Hauling the missionary's supply of water from the nearest well, which is two and one-half miles away. In winter Mrs. Riedesel often melts snow, thus saving the men this trip, and also saving the precious well water.

Their two oldest boys hauling sage brush for fuel, which in winter must be grubbed out of two or three feet of snow.



A TYPICAL HOMESTEADER'S SHACK.

Night came down upon him. He found a straw stack on the prairie and crept into it. In the morning he again took up his way toward the town. After some hours he arrived at the door of the real estate man who had his money, and who, he thought, would surely have some interest in him. He stumbled in the door and fell unconscious across the floor. He revived, but could not use his feet. The doctor was called in. With difficulty they removed his shoes and the doctor said: "He'll never use those feet again; they've been frozen for hours; they must be amputated right away."

About thirty dollars was raised among the men. But where would he get quarters for that small sum? He would even have to be waited upon in his helpless condition after the operation. Whatever the hardness of the hotel proprietor's ways, he did one kind act. He took this poor boy in and agreed to keep him for the amount that had been raised.

I asked the maid why they did not take the meals to his room and save him the pain of crawling up and down stairs. "Well," she said, "we did; that is, the Prop. did. But one morning when he had taken breakfast up he came running down to the kitchen, the tray nearly falling out of his hands, and he was wide-eyed and nearly scared to death. He said that when he opened the crippled fellow's door he was kneeling on top of his bed and had his arms stretched up and his face turned up to the ceiling. I guess he was praying, but it scared the Prop. so bad he won't never go near his room now, so the fellow has to come down for his meals."

I spoke to a good man out in the town about the unfortunate young man. Soon a kindly interest sprang up. Men began to spend evenings teaching him to write and speak English. He made rapid progress, and grew happy in hopes of being able to earn his living. He did not use tobacco or liquor; his life was sweet and pure.

The meekness, patience, and faith of this boy was a rebuke to sin in that house. The proprietor softened and I feel sure began to have different views of life and eternity. The men who taught the lessons received a reflex blessing upon their own hearts from the sweet purity of their pupil. When I left, they assured me that the young man would be given a business course as soon as he could be removed, and that he would be looked after until he became self-supporting. I left with this great comfort in my heart. But often I think of how that boy was refused food and shelter on a winter night, when he was so needy in body and spirit, and so worthy, suffering for Jesus' sake, not willing to stay and hear that precious Name profaned by the men of the gang. But, dear readers, the people of that prairie were uncultivated in Christian virtues. There should have been a church, a Sunday School, a minister of Jesus Christ in their midst. Even though they did not understand the speech of this boy, had they been keen with the spirit of the loving Jesus, they would have taken him in out of the storm. These homesteaders need the Church, they need the Gospel message. Why is it that so few men are willing to work in these fields? Loyalty to the Master demands sacrifice. Who is on the Lord's side?



REV. RIEDESEL AND CONGREGATION AT ADELAIDE, IDAHO. A HARVEST HOME SERVICE.

Program for the Month of June

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program—June.

BIBLE TOPIC—"Parables of Jesus."

Missionary for the month, Rev. Edwin A. Beck.

Use OUTLOOK OF MISSIONS and *Everyland*.

First Week.

SCRIPTURE LESSON—"Four Kinds of Soil."
Matthew 13: 1-8, 18-23.

Pray for our soldiers and sailors.

STUDY—"Miss Wistaria." Chapter 5. "Worship."

Read about Mr. Beck, first week.

Article from the Home Mission Department of the OUTLOOK OF MISSIONS.

Second Week.

The Tares. Mathew 13 : 24-30, 36-43.

Pray for our nation and our President.

STUDY—"Miss Wistaria." Chapter 6. "Bible Woman's Work."

Read or tell March number OUTLOOK OF MISSIONS, p. 120, Miss Firor's first letter.

Read about Mr. Beck, second week.

Third Week.

The unmerciful servant. Math. 28: 23-25.

Pray for our work among the Jewish people.

STUDY—"Miss Wistaria." Chapter VII. "My Marriage."

PAPER—"Our Flag."

Read about Mr. Beck, third week.

Fourth Week.

The laborers in the vineyard. Math. 20: 1-16.

Pray for our work among the Bohemians. Miss Wistaria. General review of the entire book.

Story from *Everyland*.

Read about Mr. Beck, fourth week.

Fifth Week.

The wicked husbandmen. Math. 21: 33-44.

Pray for our work among the Colored people.

Study period devoted to stories, recitations, etc., on Japan. A splendid occasion to have a Japanese' tea and invite the mothers.

Read about Mr. Beck, fifth week.

Two gates, two ways, two paths for all,

And all therein must go;

Each soul on earth is making choice

Of life, or endless woe.

—D. W. WHITTLE.



REV. EDWIN A. BECK.

Our missionary for the month of June is Rev. Edwin A. Beck, of Yochow City, Hunan, China. His father is Rev. John H. Beck, and his brother, Karl H. Beck, is a teacher in our Eastview Boys' School at Shenchowfu, Hunan, China.

First Week.

Indiana can claim Mr. Beck as one of her sons. But he has lived in several States, due to the fact that his father is a minister. Very few pastors remain in the same parish during a life-time. Christian parents try to bring up their children in the fear of the Lord and in the ways of truth, and they always do what they can to give them a Christian education. Mr. Beck is a graduate of Wooster University, in Ohio. He taught public school several terms. He spent three years as a teacher in the Syrian Protestant College at Beirut, Syria. Then he came home and studied theology in McCormick Theological Seminary in Chicago. We mention these facts to show how important it is for a foreign missionary to have a good education.

Second Week.

Before the Board of Foreign Missions sent Mr. Beck to China, the Secretary wrote letters to a number of reliable persons to find out his standing in the congregation of which he was a member, and in the theological seminary from which he graduated. His pastor wrote very favorably of his character. He said, "He is of a cheerful disposition, an even temper, and easy to get along with." This is the best kind of person to select for the work in China or Japan. It is very hard for a missionary to do his best work unless he is "cheerful" and "good natured." Those who are the associates of Mr. Beck will all say that he is quiet, modest, earnest and painstaking in his work.

Third Week.

After arriving in China early in the year

1906, Mr. Beck was sent by the Mission to Shenchowfu, our second station, at the extreme end of the Hunan province. Here he began the Boys' School, and did a fine work. It was a difficult task, but he had had years of experience in teaching, so that he knew how to adapt himself to a very trying situation. People in this country have no idea what a missionary must face in a country like China. Here, the school houses are built, desks, books and other utensils are at hand when the teacher arrives in the school room, and he usually finds that the boys and girls are clean, tidy and well-behaved. Can you imagine when a missionary starts a school, that all these things must first be supplied?

Fourth Week.

Most of our missionaries are married when they go to the foreign field. Mr. Beck was not. He spent several years as a single man in China, and they were very lonely years, but he found a worthy helpmeet in Miss Irene Poling, to whom he was married in the spring of 1910. It was during the visit of our Secretary, Dr. Bartholomew, that this happy event took place. They were married by him at Hankow in the China Inland Mission Home in the presence of a group of missionary friends. Mr. and Mrs. Beck have four children. They are the proud parents of twins, who are well and growing nicely. We hope that when Mr. Beck comes home on furlough many of our boys and girls may have the joy of seeing these bright children.

Fifth Week.

Mr. Beck is now a teacher in the Lakeside Boys' School. Here he finds lots of work for mind and hand. He not only teaches, but he has been the treasurer and secretary of the Mission, both offices requiring a great deal of labor. Mr. Beck is very exact in all he does. You must have read some of the stories that he has written about boys under his care. The Board of Foreign Missions has these leaflets on hand and they can be had if you will write for them to the Secretary. Let us pray for Mr. Beck that he may be kept in health and safety, especially at this time when the missionaries at Yochow City are facing so many dangers on account of the civil war in China.

Children to Learn.

What Have We Done Today?

A poem worth while for Mission Band
We shall do much in the years to come,

But what have we done today?

We shall give our gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak today?

We shall reap such joys in the bye and bye,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,

But here and now, do we our task?

Yes, this is the thing our souls must ask,

What have we done today?

—Selected.

Buddhism Roused to Activity.

The past few years have brought about a great change in the attitude of the Japanese toward Christianity. Instead of open opposition to the missionaries, the people are not only willing but anxious to hear of the "Jesus religion." This state of affairs has roused to activity some of the Buddhists and Shintoists. They are beginning to realize that they must wake up and do something or their religion will die and they will lose their means of livelihood. So they are studying and imitating Christian movements and methods.

They are founding schools to educate their priests, also schools for boys and girls. Buddhists have started a Young Men's Buddhist Association (Y. M. B. A.) that is a duplication of our Y. M. C. A. work. These are undenominational, have secretaries, monthly and occasionally mass meetings and lectures.

Not long ago the Buddhists held a "United Evangelistic Campaign," which was conducted in much the same way that our Evangelistic efforts in this country and in Japan are conducted.

Our idea of Sunday Schools appeals to these people most strongly. Their schools are conducted much as ours are. They read from their sacred books, pray to Buddha, teach the children from a catechism that has been modeled on our Christian catechism, use picture cards representing Buddha. They have even taken some of our Christian hymns and changed them to meet their own needs. There is one hymn that every boy and girl knows, and that is used in all mission fields, namely, "Jesus, loves me." This hymn has become so popular in Japan that the Buddhists have adapted it to their religion and you will hear them sing:

"Buddha loves me,
This I know."

All these things seem discouraging, but we need have no fear. This is what a Buddhist priest writes about our Christian missionaries: "Christian workers are on fire with zeal for the improvement of mankind. Buddhist priests follow their example, but half heartedly. Buddhist preachers appeal only to the old and uneducated whom they tell of the delights of paradise, but they have no message for this life. There are 72,000 first-class Buddhist temples, 52,000 chief priests, 148,000 preachers, 52,000 probationary priests—an astonishing number of men to be doing nothing."

Commissioned.

"As the Father hath sent Me, even so send I you."

Out of the realm of the glory-light,
Into the far-away land of night;
Out from the bliss of worshipful song,
Into the pain of hatred and wrong;
Out from the holy rapture above,
Into the grief of rejected love;
Out from the life at the Father's side,
Into the death of the crucified;
Out from high honor and into shame,
The Master, willingly, gladly came;—

And now, since He may not suffer
anew,

As the Father sent Him so sendeth
He you!

—H. W. Frost.

Christ came into the world not to clear away
all mysteries, but to enable us to become good
men; it is as we become good men, with His
kind of goodness, that life becomes intelligible.

—JOHN A. HUTTON.

In Varied Vein.

Every publication, whether secular or
religious, daily, weekly, monthly or quar-
terly, has had on its list of subscribers
readers who may be styled as the "Pros
and Cons." Here is one of each kind:

Pro.

"Its contents struck me so favorably
that I remit my check for one dollar to
cover the past year's subscription and the
ensuing year. Unwilling to appear in
my commendation, partial or prejudicial,
I cannot refrain from asking every read-
er to study the "items," "Over the Top,"
"Camouflage," "No Man's Land," etc. I
wish to congratulate you in the general
make-up of the Magazine."

Con.

"I only subscribed for one year and
told the agent so home got up the club I
am a raised Luthern you should have
stoped the paper when it run out like
the rest of the editors."

The Lesson of Trust.

I've learned as the days have passed me,
Fretting never lifts the load;
And that worry, much or little,
Never smoothes an irksome road.
For you know that somehow, always,
Doors are opened—ways are made,
When we walk and live in patience
Under all the cross that's laid.

He who waters meadow lilies
With the dew from out the sky,
He who feeds the fitting sparrows
When in need of food they cry
Never fails to help His children
In all things both great and small,
For His ear is ever open
To our faintest far-off call.

So take up the duty nearest,
Trust and do your very best.
And you'll learn that priceless lesson
How to leave with God the rest.
And in this, as I have found it,
You will find from care release,
And in trusting, what you're needing,
God's rich gift of Perfect Peace.

The sacrifice of Christ is done over again in
every life which is lived not to self but to God.

—F. W. ROBERTSON.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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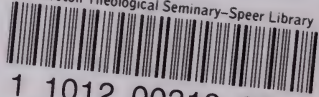
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